

239 k 24

THE  
T R U T H  
OF THE  
CHRISTIAN RELIGION;  
A  
P O E M:

FOUNDED ON A VERY CELEBRATED WORK  
OF  
HUGO GROTIUS.

By CHARLES L'OSTE, A.M.

RECTOR OF LANGTON IN LINCOLNSHIRE.

Τὸ ἀπιστεῖν ταῖς ἱστολαῖς ἐκ τῆς περὶ τὴν ἐκπλήρωσιν ἐκλιθεῖσθαι  
τῶν ἱστολῶν γίνεσθαι. Chrysoſt.

*Ut sermo Evangelii tanquam lapis esset Lydius, ad quem inge-  
nia sanabilia explorarentur. Grotius, Lib. ii. sect. 22.*

C A M B R I D G E,

Printed by J. ARCHDEACON Printer to the UNIVERSITY;

Sold by T. & J. MERRILL, in Cambridge; B. WHITE,  
T. CADELL, J. ROBSON & Co. T. PAYNE & Son,  
and J. WILKIE, in London.

---

M. DCC. LXXVI.



M. DE LAZAR



TO THE  
RIGHT REVEREND  
THE  
LORD BISHOP OF LINCOLN,

THIS LITTLE  
W O R K,  
IS  
WITH ALL HUMILITY AND RESPECT,  
INSCRIBED,

BY HIS LORDSHIP'S  
MOST DUTIFUL  
AND MOST OBEDIENT SERVANT,

C. L'OSTE.

TO THE  
RIGHT REVEREND  
THE  
LORD BISHOP OF LINCOLN

THIS LITTLE  
WORK  
IS  
WITH ALL HUMILITY AND RESPECT  
DEDICATED

BY HIS LORDSHIP  
MOST DUTIFUL  
AND MOST OBLIGED SERVANT

C. FOSTER

large, in the Latin, is learned, lively, and dig-  
nified. If the Translator has succeeded in his  
endeavour, they cannot but be productive of  
good effects at least in some degree; if not a

good intention must be his aim, and his con-  
duct must be guided by the same. It is a  
P R E F A C E.  
This is a humble attempt of several scholars in  
this way, especially that Grotius in Verse will  
be accounted a strange phenomenon.  
non by many, and that they will be surprised

**T**HE hint of exhibiting this Work of  
Grotius in Verse, was taken from that  
great and good man himself. In his first sec-  
tion, which is indeed a letter, he has given a  
learned friend of his a sketch of the occasion  
and design of this most celebrated Piece, which  
gave birth to the present Poem. He observes,  
that he published the first plan of it in the vulgar  
language of his country, which was the Dutch,  
and in verse, that it might be the more readily  
retained. To give this Translation also the  
same merit with an English reader, no pains  
have been spared, and to make it as easy, en-  
tertaining, and interesting, as the Work at  
a large,

large, in the Latin, is learned, useful, and decisive. If the Translator has succeeded in his endeavours, they cannot but be productive of good effects at least in some degree; if not, a good intention must be his plea, and his comfort under the disappointment.

He is sensible indeed of several obstacles in his way; especially that Grotius in Verse will, at this time, be accounted a strange Phænomenon by many, and that they will be prepossessed with unfavourable ideas of it: but hopes that a little acquaintance with it, will wear out all prejudices, and conciliate its appearance to them.

The present age, it must be owned, delights too much in things of a very different cast and design, from what is here presented to the public. Above all others, in the excrescences of Wit and Satyr. In such works as ridicule, or depreciate Religion, jest with Things sacred, or speak evil of Dignities, especially if they have any pretensions to wit and smartness. There is nothing of this kind to be looked for here: but Novelty there is. For though Religion

was

was the first, and will always be the most proper subject for poetry, yet it would be very difficult to find a poem, at least, in English, written professedly in vindication of the first principles of the Christian Religion. Some few poets, however, we have had, of the brightest genius of the English nation, who to their immortal honour, have emblazoned certain religious and scriptural subjects, amongst whom, Milton, like Musæus in Virgil, stands highest and most distinguished. Our Translator pretends to none of their great qualities, but only to have used his best endeavours to serve the Public by shewing Grotius with an easier mien than he ever appeared with before.

The Work strikes at the particular tenets of of no one Christian society in the universe, but with an irresistible force of argument establishes those fundamentals on which all sects indiscriminately have always built their faith. It is calculated to convince and put to silence all the enemies of Christianity, and therefore deserves the countenance of all who profess themselves

Christians, of what denomination soever they be.

It may be observed, once for all, that though this Work is called a Translation, yet it is a free one, and of much latitude, which indeed the nature of the thing requires. In many places the Thoughts only of the venerable Prototype are taken, in some they are abridged, in some quite omitted, and according to this rule of Horace,

— Quæ

Desperat tractata *nitescere* posse relinquit,

Not to mention so invidious a word as *shining*, the Translator leaves out every thing that he finds incapable of fitting his purpose. Every thing that seemed redundant, ill founded, inconclusive, or not easy enough for familiar verse, if not essential to the argument, is retrenched. In short, the Spirit of the Author is here intended to be translated and transfused through the verses, rather than his Words. And therefore, lest the word Translation should not be generally allowed to it, the work assumes the  
title

## P R E F A C E.

v

title of a Poem founded on a very celebrated work of Hugo Grotius, on the Truth of the Christian Religion. It is written after the idea of the forgotten Dutch poem, before mentioned, by the medium of the present editions of Grotius, and so far is a Translation. All good judges know the extent of the liberties allowable to performances of this kind, and every candid judge will indulge the Author of this, in those which he has taken, when he sees that his chief aim has been, at once, to profit and to please his Reader.

Indeed he hopes that Grotius, as a poet, will be considered by every one, as somewhat different from the same person, when, as a severe reasoner, he minutely scrutinizes certain matters, which at present have no weight with the best critics, and which, however arranged, can neither be entertaining nor interesting to a modern reader, since the debate was sufficiently decided without them.

Many of the old notes are retained and translated, and some new ones are added.

Amongst the notes that are retained, there



are some large extracts from several authors of the remotest antiquity, which were preserved by Eusebius, Josephus, and others, and translated by them into Greek, from the Phœnician, Egyptian, and other ancient languages. These notes, besides matter of proof, or illustration, exhibit a sketch of the philosophy, history, religion, and manners of men, as they were two or three thousand years ago.

Of the verses, in the notes, the originals are printed before the translations. These may be easily passed by, by such as do not understand them, without much obstruction to their reading.

C O N-

---

## NAMES OF SUBSCRIBERS.

### A.

**E**VELYN Anderson, Esq. Member for Great Grimsby,  
Lincolnshire, 4 Copies  
Charles Amcotts, Esq. Member for Boston, 2 Copies  
Joseph Annington, Esq.  
Samuel Ashhurst, Esq. Louth, Lincolnshire, 2 Copies  
William Allenby, Esq. 2 Copies  
Rev. Mr. Andrews, Sleaford  
Mr. Atkinson, Horncastle, 2 Copies  
Mr. Allan, ditto

### B.

Rev. Mr. Birch, Colehill, Warwickshire, 8 Copies  
—— Mr. Birch, Thoresby, Lincolnshire, 2 Copies  
—— Barrington, Esq. Fell. Com. of Trinity Hall  
Henry Bankes, Esq. Fell. Com. ditto  
Barne Barne, Esq. ditto  
Snowden Barne, Esq. ditto  
William Battine, Esq. ditto  
Robert Brackenbury, Esq. Spilsby, Lincolnshire  
Rev. Mr. Brackenbury  
Mr. Joseph Brackenbury  
Rev. Mr. Boawre, Rect. of Coningsby, Linc. 2 Copies  
—— Mr. Bursey, 2 Copies  
Mr. Anthony Bainton  
Mr. Stephen Bilton  
Mr. James Brown  
Mr. Thomas Bavington  
Mr. Bird, Horfington  
Rev. Mr. Bristoe  
Mr. Bradley, Lincoln  
Captain Broadley

## S U B S C R I B E R S.

Mr. George Barnes  
 Langhorne Burton, Esq; 2 Copies  
 Robert Burton, Esq.  
 Mr. John Bradley  
 Mr. Bartholomew, 2 Copies  
 Thomas Brown, Esq. Heckington  
 Mr. Blackburn, Billesby  
 Rev. Mr. James Birch, 2 Copies  
 ——— Doctor Best, Prebendary of Lincoln, 2 Copies  
 ——— Mr. Gilbert Bennet  
 ——— Mr. Battle  
 ——— Bestoe, M. D.

### C.

Charles Collyer Esq. Fell. Com. Trinity Hall  
 Thomas Charlton Esq. ditto  
 Maximilian Cerjat, Esq. Louth  
 Charles Chaplin, Esq. Tathwell, Lincolnshire  
 Rev. Mr. Charlesworth, Fell. of Trinity Coll. Camb.  
 Mr. Curtail  
 Mr. Connington, Boston, 2 Copies  
 Mr. Cash, Grimsby  
 Mr. Curtois, Trinity Hall  
 Mr. Cropper  
 Thomas Cooper, Esq.  
 Mr. Carey, Osgodby, 2 Copies  
 Mr. Thomas Clarke  
 Mr. William Cooke, St. John's College, Cambridge  
 Mr. Brian Bury Collins, ditto  
 Rev. Mr. Cumming, Trinity College  
 Mr. Cautley, ditto  
 Mr. Robert Chapman, Spilsby  
 Mr. Codlin  
 Rev. Mr. Calthorpe, vicar of Boston  
 Clergy Club at Boston

### D.

The Right Rev. the Lord Bishop of St. David's  
 Rev. Dr. Dickens, Rect. of Hemingford Abbots, Hunts.  
 Mr. Dickenson, Tattershall, 2 Copies

Mar-

## S U B S C R I B E R S.

Marmaduke Dixon, Esq;  
 Mr. Dixon Dighton  
 Rev. Mr. Dinham, Spalding  
 — Mr. Dealtry  
 Mrs. Dashwood, Well, 2 Copies  
 Mr. De Lannoy, Sidney College

### E.

Mr. Ellis  
 Rev. Mr. Epworth  
 Mr. Elmhirst, Stainsby  
 Mr. Empson, Catharine Hall  
 Mrs. Emmerfon  
 Mr. Emmerfon  
 Mr. Alexander Emmerfon  
 Mr. Elmhirst, Stixwold  
 Rev. Mr. Easton  
 — Mr. Eyre, Senr. Sleaford  
 Mr. Everitt  
 Rev. Mr. Emeris, Louth  
 Mr. Epworth

### F.

Rev. Mr. Fowler, Senr. Vicar of Horncastle  
 — Mr. Fowler, Junr.  
 — Mr. Robert Fowler, Peterborough, 2 Copies  
 — Mr. Ferris, Fell. of St. John's College, Camb.  
 Richard Fydal, Esq.  
 Rev. Mr. Fytche, Vicar of Louth  
 — Mr. Field  
 Mrs. Farfide  
 Mr. Friskney

### G.

Rev. Dr. Gordon, Archdeacon of Lincoln, 2 Copies  
 Thomas Grimston, Esq. Fell. Com. of Trinity Hall  
 Rev. Mr. Gregory, late Fell. of ditto  
 — Mr. Giblon, Tatterhall  
 Mrs. Goslin  
 Mr. John Gregg

Mr.

## S U B S C R I B E R S.

Mr. William Gilliatt  
 Mr. John Gunnifs, Horncastle  
 Mrs. Gunnifs  
 Mr. Gunnifs  
 Rev. Mr. Grey  
 Mr. William Grantham  
 Rev. Mr. Grantham  
 Mr. John Garnifs  
 Mr. Grant

### H.

Rev. Dr. Hallifax, Professor of Civil Law, Cambridge  
 — Mr. Herring, Rector of Hemmingby, 4 Copies  
 William Heath, Esq. Stansthead Hall, Essex  
 Mr. Robert Cheney Hart, A. B. St. John's Coll.  
 Mr. Hopkinson, Clare Hall  
 Mr. Heald, Horncastle  
 Mr. Hackford  
 Rev. Mr. Holdenby, Vicar of Grimby  
 Mr. Thomas Harrison  
 Mr. Joseph Hall  
 — Hildyard, Esq.  
 Mr. Thomas Hefledon  
 Mr. Thomas Harneis  
 Theophilus Harneis, Esq;  
 Rev. Mr. Holiwell, Senr.  
 — Mr. Holiwell, Junr.  
 Mr. John Hannah  
 Mr. T. Cooper Hinks, St. John's Coll.  
 Mr. Bailey Heath, ditto  
 Dr. Hardy, Louth  
 Mrs. Hardy  
 Miss Hardy  
 Mr. Hardy  
 Mr. John Hudson  
 Mr. Fitzwilliam Hodgson

### J.

Rev. Mr. Jowett, Fellow of Trinity Hall  
 Lewis Jones, Esq.

Rev.

## S U B S C R I B E R S.

Rev. Mr. Image, Vicar of St. John Baptist's, Peterborough  
 Mr. Jepson, Lincoln  
 Mr. Johnson

K.

John Key, Esq. Lincoln  
 Mr. John Keal

L.

The Right Rev. the Lord Bishop of Lincoln, 12 Copies  
 Corporation of Louth, 8 Copies  
 Miss Lake, 8 Copies  
 Mr. Lawrence  
 Bennet Langton, Esq.  
 Captain Langton, 2 Copies  
 Mrs. Langton  
 Miss Langton  
 Miss Juliet Langton  
 Rev. Mr. L'Oste, Louth, 4 Copies  
 Samuel Langton, Esq.  
 J. Ar'Losh, Esq. Trinity Hall  
 Mr. Loxham, St. John's College

M.

Joseph Mellish, Esq. Member for Great Grimsby  
 Mr. William Mattison  
 Mr. Edward Mattison  
 Miss Maffingberd  
 Miss Ph. Maffingberd  
 W. Burrel Maffingberd, Esq.  
 T. B. Maffingberd, Esq.  
 Lady Charlotte Madan  
 Rev. Dr. Madan, Prebendary of Peterborough  
 — Mr. Marshall, Salmonby  
 — Mr. Mills  
 — Mr. Midgely

N.

Christopher Nevile, Esq.  
 Rev. T. Nevile, A. M. Fell. of Jesus Coll. Cambridge  
 Mr. Nettleton

O. The



## S U B S C R I B E R S.

O.

The Hon. Edward Onslow, Fell. Com. Trinity Hall  
Mr. Ofiler

P.

Charles Anderson Pelham, Esq. Brocklesby, Member for  
Lincolnshire, 4 Copies  
Rev. Mr. Pearce, Fell. of St. John's Coll. 4 Copies  
Gilbert Pilkington, Esq.  
Rev. Mr. Parkinson  
Mr. Samuel Parker  
Rev. Mr. Pennington, Enderby  
Mr. Thomas Perkins  
Rev. Mr. Phillips, St. John's College  
Mr. James Plucknett, ditto  
Mr. Paul Pell  
Rev. Mr. Samuel Partridge, Fell. of Magd. Coll. Oxf.  
Mr. Petch, Louth  
Mr. Pindar, 2 Copies  
Mr. Pennel, Senr.  
Mr. Pennel, Junr. 2 Copies  
Mr. Pacey, 2 Copies

R.

Rev. Mr. Robinson, Coates  
Mr. John Robinson  
Rev. Mr. Ripley, St. John's Coll.  
— Robinson, Esq. Trinity Hall  
Mr. John Raisbeck  
Rev. Mr. Rockliffe, Rector of Roughton, 2 Copies  
— Mr. Robinson, Rector of Kirkby super Baine, 2 Copies  
— Mr. Rowlands, 2 Copies  
Mr. William Robinson  
Mr. Richard Rockliffe  
Mr. Richardson

S.

John Short, Esq. Edlington, 4 Copies  
Robert Salusbury, Esq. Trinity Hall  
William Coape Sherbrooke, Esq. ditto  
J. Shipton, Esq. ditto

Rev.



## S U B S C R I B E R S.

Rev. Mr. Sandiford, Fell. of ditto  
 Mr. Strong, Queen's Coll.  
 Rev. Mr. Stevens, St. John's Coll.  
 Miles Smith, Esq. Trinity Hall  
 Mr. Smith, A. B. Trinity Coll. Camb.  
 Rev. Dr. Stinton, Chancellor of Lincoln  
 Mrs. Simpson, 2 Copies  
 Mr. Stephenfon, Marham  
 Mr. Cotham Snow  
 Mr. Edward Surfleet  
 Mr. John Simpson, Horncastle  
 Mr. Bartholomew Simpson  
 Mr. Stephenfon, Horncastle  
 Mr. Charles Soulbby, Edlington  
 Rev. Mr. Shilleto, 2 Copies  
 Mr. Scott  
 Rev. Mr. Shepherd, Vicar of Friskney, 2 Copies  
 — Mr. Henry Shepherd, Rector of Ashby cum Fenby  
 — Dr. Shaw  
 Mr. Sherwood, Wood-street, London, 4 Copies  
 Frederick Scroope, Esq. Cockerington  
 Mr. Sheardown, Louth  
 Rev. Mr. Smith, Ormesby, 4 Copies  
 — Mr. J. Smith

### T.

Rev. Mr. Tucker, Rector of Srivlesby, 4 Copies  
 Mr. Turner, Queen's Coll. Camb.  
 Mr. Mark Taylor  
 Mr. John Teal  
 Mrs. Rebecca Teal  
 Marmaduke Tomlin, Esq. Ryebby  
 Rev. Mr. Thorold  
 — Mr. Trevor  
 Mr. Samuel Trevor  
 Mr. William Francis Trevor  
 Rev. Mr. Tyfon  
 Samuel Tatlock, Esq.  
 Mr. Thistlewood

Mrs.

## S U B S C R I B E R S.

Mrs. Teafdale  
 — Twigge, Esq. St. John's Coll.

### U.

Mr. Richard Urry  
 Robert Vyner, Jun<sup>r</sup>. Esq. Harrington, 2 Copies

### W.

Charles White, Esq. Lincoln, 2 Copies  
 Rev. Dr. Warner, 4 Copies  
 Mr. Watson, Horncastle, 2 Copies  
 Mr. Thomas Wilkinfon  
 Mr. Samuel Wells  
 Rev. Mr. Whitcombe  
 Ralph Warburton Allen, late of Trinity Hall, Esq.  
 Mr. John Whiteman, Horncastle, 2 Copies  
 Willeughby Wood, Esq. Thoresby  
 Rev. Mr. Ward, Foldenworth  
 Robert Wigget, Esq. Fell. Com. Clare Hall  
 Rev. Mr. Willis, Queen's Coll. Camb.  
 — Mr. Ward  
 Mr. Elmitt Walesby, Louth  
 Mr. John Wood, Jun<sup>r</sup>.  
 Mr. Wilfon  
 Mr. Wigglesworth, Louth  
 Rev. Mr. Winship  
 Mr. Whitworth  
 Mr. Woodcock, Trinity Hall  
 Rev. Mr. Weston

C O N.

# CONTENTS.

## THE CONTENTS.

### BOOK I.

#### SECT.

I. <i>AN Invocation, Sketch of the Design, and Apology.</i>	Page 1
II. <i>God's Existence.</i>	2
III. <i>God's Unity.</i>	3
IV. <i>His Perfection.</i>	6
V. <i>Infinity of Perfection.</i>	7
VI. <i>Eternity, Omnipotence, Omniscience, and complete Goodness.</i>	7
VII. <i>The Cause of all Things.</i>	8
VIII. <i>An Objection answered.</i>	11
IX. <i>Against two opposite Causes.</i>	12
X. <i>That God's Providence governs the World.</i>	13
XI. <i>Not excepting sublunary Things.</i>	13
XII. <i>Pre-</i>	

# C O N T E N T S.

SECT.	Page
XII. <i>Preserves Empires.</i>	14
XIII. <i>Proved by Miracles.</i>	16
XIV. <i>Particularly among the Jews.</i>	17
XV. <i>The Veracity and Antiquity of Moses.</i>	18
XVI. <i>Testimonies of Men of other Nations.</i>	19
XVII. <i>From Predictions.</i>	23
XVIII. <i>An Objection answered.</i>	25
XIX. <i>Another Objection answered.</i>	26
XX. <i>That good Men are sometimes oppressed by the Wickedness of others, no Argument against a Providence.</i>	27
XXI. <i>The last Objection retorted.</i>	28
XXII. <i>The last Assertion proved by Tradition.</i>	28
XXIII. <i>Cannot be contradicted</i>	29
XXIV. <i>Many Reasons for it.</i>	30
XXV. <i>The Consequence is, that Happiness after this Life, is the End of Man.</i>	31
XXVI. <i>To gain which Men must find the true Religion.</i>	31

## B O O K II.

SECT.	Page
I. <i>That the Christian is the true Religion.</i>	33
II. <i>That Jesus lived, and suffered an ignominious Death.</i>	34
III. <i>And</i>	

# C O N T E N T S.

SECT.

III. <i>And was worshipped after his Death.</i>	35
IV. <i>The Cause whereof was the Miracles he did in his Life-time.</i>	35
V. <i>These Miracles were neither done by natural Powers, nor diabolical, but entirely by the Power of God.</i>	36
VI. <i>Christ's Resurrection proved by credible Evidences.</i>	38
VII. <i>An Answer to the Objection, that the Resurrection seems impossible.</i>	41
VIII. <i>The Christian Religion excels all others.</i>	43
IX. <i>The Excellency of its Reward.</i>	43
X. <i>An Objection answered.</i>	47
XI. <i>The excellent Sanctity of the Precepts relating to the Worship of God.</i>	48
XII. <i>Concerning our Duties towards other Men.</i>	50
XIII. <i>Of Matrimony.</i>	52
XIV. <i>Of the Use of temporal good Things.</i>	54
XV. <i>Of Swearing.</i>	56
XVI. <i>Of other Matters.</i>	56
XVII. <i>An Objection from the Controversies among Christians answered.</i>	57
XVIII. <i>The Excellence of the Christian Religion proved further from the Excellence of its Author.</i>	58
XIX. <i>From the admirable Propagation of it.</i>	60
XX. <i>Considering the Weakness and Simplicity of those who taught it in the first Times.</i>	62
XXI. <i>And the very great Impediments which might hinder</i>	der

## C O N T E N T S.

### SECT.

- der Men from embracing Christianity, or deter  
them from professing it.* 63
- XXII. *They are answered who require more, and stronger  
Arguments.* 66

## B O O K III.

### SECT.

- I. *For the Authority of the Books of the New Testa-  
ment.* 69
- II. *Shews that those Books were written by those Per-  
sons, whose Names are prefixed to them.* 70
- III. *Some Books were, anciently, doubted of.* 71
- IV. *The Authority of Books which have no Title is proved  
from the Quality of the Writers.* 72
- V. *The Writers wrote the Truth, because they had cer-  
tain Knowledge of what they wrote about.* 73
- VI. *And because they would not deliver Falsities.* 74
- VII. *Their Fidelity confirmed by their Miracles.* 75
- VIII. *The Truth of the Writings confirmed by the Events  
proving many Things in them to be divinely re-  
vealed.* 76
- IX. *Also from the Care that God would take to prevent  
all false Writings, in this Case.* 78
- X. *An Answer to the Objection that many Books were  
rejected by some.* 79
- XI. *An*



## C O N T E N T S.

### SECT.

- XI. *An Answer to the Objection, that these Books seem to contain Things impossible.* 81
- XII. *Or repugnant to Reason.* 82
- XIII. *An Answer to the Objection, that some of these Books are repugnant to the other.* 83
- XIV. *An Answer to an Objection from outward Testimonies, which make more for these Books.* 84
- XV. *An Answer to the Objection, that the Scriptures were changed.* 85
- XVI. *Proves the Authority of the Books of the old Testament.* 86

## B O O K IV.

### SECT.

- I. *A particular Confutation of those Religions which are contrary to Christianity.* 91
- II. *And first of Paganism. That there is but one God. Created Spirits are good or bad. The good are not to be honoured but as the most high God directs.* 92
- III. *We prove that evil Spirits were, and are worshipped by Pagans, and how absurd and impious that is.* 93
- IV. *Against the Worship given by Pagans to Men after their Death.* 96
- b 2
- V. *Against*



## C O N T E N T S.

### SECT.

V. <i>Against the Worship given to the Stars and Elements.</i>	97
VI. <i>Against the Worship of Brute Creatures.</i>	98
VII. <i>Against the Worship of Things that are no Substances.</i>	98
VIII. <i>The Argument of Pagans answered, of Miracles done amongst them.</i>	100
IX. <i>And of Oracles.</i>	102
X. <i>The Pagan Religion failed spontaneously as soon as human Supports were withdrawn from it.</i>	105
XI. <i>An Answer to those who ascribe the Rise and Fall of a Religion to the Efficacy of the Stars.</i>	107
XII. <i>The principal Points of Christianity are approved by the wise Heathens: and if there be any Thing in it hard to be believed, equal Difficulties are found in Paganism.</i>	108

## B O O K V.

### SECT.

I. <i>A Refutation of Judaism, with an Address to the Jews.</i>	111
II. <i>The Jews ought to account the Miracles of Christ sufficiently proved.</i>	112
III. <i>The Objection answered, that Christ's Miracles were done by the Assistance of Devils.</i>	113
IV. <i>Or by the Power of Words.</i>	114
V. <i>The</i>	

# C O N T E N T S.

SECT.

V. *The Miracles of Jesus were divine, because he taught the Worship of one God, the Creator of the World.* 115

VI. *The Objection answered which is taken from the Difference between the Law of Moses, and of Christ, and it is shewn that a more perfect Law than that of Moses might be given.* 116

VII. *The Law of Moses was observed by Jesus, while he lived, who abolished no Precepts but such as were not essentially good.* 118

VIII. *The Sacrifices he abolished which, in themselves, were never pleasing to God.* 120

IX. *And the Difference of Meats.* 124

X. *And of Days.* 125

XI. *And outward Circumcision.* 126

XII. *The Apostles were easy in bearing this.* 127

XIII. *A Proof against the Jews from their own Confession of a promised Messiah.* 128

XIV. *We prove he is already come from Prophecies which limited the Time of his coming.* 128

XV. *The Objection is answered, that his coming is delayed on Account of the Sins of the People.* 129

XVI. *We prove that he is come from the present State of the Jews compared with that which the Law promisseth.* 130

XVII. *Jesus is proved to be the Messiah from the Things which were foretold of the Messiah.* 132

XVIII. *An*

## C O N T E N T S.

### SECT.

- XVIII. *An Answer to the Objection, that some Things are not fulfilled.* 134
- XIX. *And to the Objection of the mean Condition and Death of Jesus.* 135
- XX. *And to their being good Men who put him to Death.* 138
- XXI. *An Answer to the Objection, that more Gods than one are worshipped by Christians.* 140
- XXII. *And to that, that a human Nature is worshipped.* 141
- XXIII. *The Conclusion of this Part, with Prayer for the Jews.* 142

## B O O K VI.

### SECT.

- I. *A Refutation of Mahometism. Its Rise.* 143
- II. *The Overthrow of Mahometism in denying Enquiry into it to be made.* 146
- III. *A Proof against the Mahometans from the Books of the Hebrews and Christians, and that they are not corrupted.* 147
- IV. *From a Comparison of Mahomet with Christ.* 148
- V. *And of their Deeds.* 149
- VI. *Of those who first embraced both Religions.* 150
- VII. *The Methods whereby both Religions were propagated.* 150
- VIII. *The*

## C O N T E N T S.

SECT.

- VIII. *The Precepts of both Religions compared.* 152
- IX. *An Answer to the Objection of the Mahometans concerning the Son of God.* 153
- X. *Many Absurdities in the Books of Mahometans.* 153
- XI. *The Conclusion, containing an Address to Christians, admonishing them of their Duty from the Matter we have discussed.* 155

THE

# ERRATA.

Page 5. ver. 92. *For one thing rules his mind, read one thing rules — his mind.*

45. in the note. *For Procraftes, read Procrustes.*

49. ver. 303. *For with not a servile fear, read not with a servile, &c.*

67. in the note. *For inconclusive, read conclusive.*

101. ver. 164. *For And still must prove, read And this must, &c.*

118. last word. *For Truth, read Faith.*

147. ver. 78. *Dele was.*

164. line 9. *For proresperunt, read prorepserunt.*

15. *For ceperunt, read coeperunt.*

180. line 24. *For humantia, read humentia.*

214. *For who int', read whom int'.*

267. *For Normalca, read Armacala.*

286. line 14. *For divided, read defiled.*

298. line 5. *For Titantically, read Titanically.*

\* \* The References to Scripture are many of them wrong printed, from mistaking the Author's Writing.

---

---

THE  
T R U T H  
OF THE  
CHRISTIAN RELIGION.

---

B O O K I,

SECTION. I.

*An Invocation, Sketch of the Design, and Apology.*

**M**AY the great Source of all, whom to that kind  
Of men, who miss the Truth, wand'ring, or  
I would demonstrate on the learned plan [blind,  
Of Grotius, give me pow'r the task to scan!

A

Tho'

Tho' God's Existence man might soon deduce 5  
 From all things that surround him, tho' excuse,  
 For missing this great truth, he can have none,  
 Millions have err'd herein and devious gone.

Tho' Christ's Religion shine supremely bright,  
 Pride, vice, fond error, oft obstruct its light. 10  
 To obviate these ills 'tis here design'd,  
 To state the truth, to fix th' unsettl'd mind.

These proofs I' enforce, and make them deeper  
 Grotius first gave them in didactic verse. [pierce,  
 That work, lost and forgot, I would retrieve, 15  
 Or something similar, in English, give:  
 If the grave theme preclude the sprightly grace  
 In any part, let truth supply it's place.

## SECTION II.

### *God's Existence.*

The Being of a God, all creatures show,  
 All that exist above, around, below. 20  
 These things their own existence could not cause.  
 A thing to act before it is, the laws  
 Of common sense will not allow: we see  
 Some other Cause, must then have made them Be:

Some



## CHRISTIAN RELIGION. 3

Some other mighty Cause which ne'er began, 25  
Existing of necessity. No man  
Can this reject — and God is this great Cause.

Again, by free, and gen'ral applause,  
Given to this great truth in ev'ry place,  
Wherein Brutality doth not erase 30  
The particle of breath divine, we find  
It entertain'd, and cherish'd, by mankind.

Fashions, and notions, all things which proceed  
From men's inventions, often change, oft need  
Correction, are not universal; this, 35  
This one idea ne'er was known to miss  
The human breast, or in time's change and course  
To quit possession — This had weight to force  
The \* Sage who waver'd in this point, to view  
This gen'ral concurrence. — From it we drew 40  
That some first Cause of it, we needs must find,  
Which may extend itself to all mankind.

This then must have been first, by God made known,  
Or else, from our first Parents handed down.  
The former proves a God. — If you allow 45  
The second, what man, in the world, can show,  
Why upon all mankind they should impose?  
Why, in this grand affair, falsehoods disclose?

\* Aristotle.

This notion too, we said, itself expands  
 In ev'ry nation, and runs thro' all lands, 50  
 Learn'd, and unlearn'd; and it is hard to believe  
 This sort all gull'd, that able to deceive.

'Tis said that many ages have had some  
 Who durst deny a God; what hence can come?  
 Their paucity, the impious wrongheads blasts. 55  
 Their vile absurdity their notions casts.

One once would have prov'd snow black; and we  
 The same effects, from a depraved mind, [find  
 As a disorder'd palate. — 'Tis their fear,  
 Of Judgment, makes their wicked labour here. 60  
 But try what shift they can, we find, at last,  
 That all their schemes, the force of truth can blast.

Some say the Deity they never saw.  
 They therefore thence this wrong conclusion draw,  
 Not to believe He is. — Alas! they find, 65  
 They have what they ne'er saw — a soul — a mind!  
 We cannot comprehend his nature. No,  
 Nor can the brutes know that of man. Why so?  
 His excellencies are beyond their reach.  
 What can their grov'ling minds inform, and teach  
 How kingdoms he can raise, and govern, how 71  
 Measure the stars, how sail! — Man ought to know,  
 That

## CHRISTIAN RELIGION. 5

That he who made him higher than a beast,  
As much excels him, and his pow'rs, at least.

### SECTION. III.

#### *God's Unity.*

A Deity thus trac'd, proceed we now 75  
His attributes — His Unity to show.  
This strikes us first, — that God is only *One*;  
As self-existing, necessary alone.

He who supposes more, may pause, and then  
Will find no cause for two, rather than ten, 80  
Or three, than five — No necessary cause.  
Increase of things proceeds from Nature's laws:  
God neither hath Original, nor Source.  
All individual creatures must, of course,  
Have some distinguishing, peculiar mien. 85  
This, in God self-existing, is not seen.

Look all around, this universe review,  
Up to the starry orbs, this search pursue,  
This sphere immense, you'll find when you have done,  
Makes up one world.—In it one thing, the Sun, 90  
Shines with peculiar splendor.—Man, we find,  
That microcosm, one thing rules his mind.

## 6 THE TRUTH OR THE

Two, or more Gods, if we suppose, and free  
To act, and will, might do things contrary. 94  
One might impede another. — Impious thought!  
That a Divine Will, may be counterwrought!

### SECTION IV.

#### *His Perfection.*

We prove, God's other attributes to know,  
That all perfections are in him. — Allow  
That each perfection in created things,  
Either begun, or not. — To truth this brings. 100

That which had no beginning was of God,  
That which began to 's source must trace it's road,  
Must find some rise — But nothing nothing draws,  
Perfections, in effects, must have some cause.

In the first Cause then all perfections meet, 105  
And flow from Him, in a proportion sweet.

This independent Cause, can never lose  
Any perfection, nothing can dispose,  
Extrinsic, of his excellencies. — No,  
Nor will he his own rights, ever forego. 110

# CHRISTIAN RELIGION.

7

## SECTION V.

### *Infinity of Perfection.*

Add that, in God, most eminently shine,  
These qualities, and without bounds combine.

All the perfections of all nat'ral things,  
Have limits, since their Cause to creatures brings  
Such gifts alone, or else because the pow'r 115  
Of their capacities admits no more.

To God, no nature can communicate,  
Absolute, of himself, and consummate.

## SECTION VI.

### *Eternity, Omnipotence, Omniscience, and complete Goodness.*

Further, since greater excellence is shown, 119  
In things endu'd with life, than things with none,  
Those which have pow'r to think, to act, to know,  
Than those which these abilities don't show,  
From what we said before, it will appear  
That inf'nitely they all, in God, inhere.

Eternal, Infinite, Omnipotent, 125  
Then God must be, All-good, Omniscient.

## SECTION VII.

*The Cause of all Things.*

From these discussions, God the Cause of all  
We see, and prove him their Original.

That he is one, before, we have made clear,  
How other things arose, must now appear. 130

That all must spring from God, is plain from hence,  
And obvious to reason, nay, to sense,  
That on a survey of the human frame,  
Without, within, each part, they all proclaim

Such exquisite contrivance, without care 135

Of parents; further, so adapted are  
To their peculiar ends, that the most wise

Physicians, and philosophers, all rise

In admiration of it, and all find

It's Maker must have been a perfect mind. 140

This Galen well observes. Further, the frame  
Of brutes too, may exemplify the same.

'Tis not the matter in them we commend,

But the great Cause, directing to their end.

Nor of the beasts and man, is this the case 145

Alone; the vegetable world hath place,

In



## CHRISTIAN RELIGION.

9

In this remark, as learned writers show,  
 Nay, Strabo, on the Waters, makes us know,  
 The Wisdom of the Cause, which plac'd them there,  
 Where they are seen.—These things all actions are,  
 Of a wise int'lect. — To peculiar ends, 151  
 At once, and universal, he attends.  
 One thing sustains another; thro' the whole,  
 Serving itself, concurs to the same goal.

Observe the creatures, look at \* ants, and bees,  
 The wonderful instinct in them who sees 156  
 Without amazement? Instinct brutes can teach,  
 To shun all noxious things, the good to reach.

This power must, at first, have been instill'd  
 By God into their natures. They are skill'd, 160  
 Perfectly well, in each needful pursuit.  
 His own peculiar task, to ev'ry brute,  
 Is thoroughly known. But out of his own sphere,  
 In things as easy, no skill doth appear.

The

\* The impulses of instinct seem to be always stronger or weaker, in the same proportion as the creature is more or less stupid by nature. The insects here spoken of appear to be actuated by an irresistible impulse. But the more perfect animals, such as dogs, horses, &c. can vary many of their actions according to circumstances, and are capable of receiving great improvements from experience, and discipline.

The stars contemplate, sun and moon review, 164  
 How periodically\* they pursue  
 Their destin'd courses! What could give them birth?  
 Of their kind influences on the earth,  
 On th' health, and life of ev'ry animal, 169  
 What was the cause?—The first great Cause of all.

This earth was founded for the creature's use,  
 Of man, in chief, tho' some this truth refuse.  
 Man can the most ferocious beast subdue:  
 Hence, ev'n the Stoics, held this notion true.

This world's construction, th' universal frame, 175  
 The courses of the lum'naries, proclaim  
 This glaring truth, that some Almighty mind,  
 Must first have fashion'd them, their ends assign'd.  
 O how perverse that sect that could advance  
 A notion so absurd!—They sprung from chance. 180  
 Can chance be so exact? Who can espouse  
 A thought so vain, that stones into a house  
 Could raise themselves, by chance? At random thrown,  
 Letters a poem form? — A house, a town,  
 A Poem, any thing yet may arise 185  
 From chance, much sooner than what they devise.

A  
 †. Take what system you will, it comes to the  
 same.

## CHRISTIAN RELIGION. 11

A man, who figures saw, on the sea shore,  
Knew thence, that some man had been there before.

The progress too of sciences, and arts, 189  
The lands now till'd, and dress'd in many parts,  
Formerly rude, and wild, and desolate,  
Of isles the language, from the main land, state,  
With many a well-fix'd rule, and ritual plan,  
This truth — At some time men must have began.

### SECTION VIII.

#### *An Objection answered.*

The evils which they see, on earth abound, 195  
Stagger the faith of some, their minds confound.

From God, these evils cannot take their rise.  
He's absolutely good: — We must premise,  
Of things subsisting really, when we call,  
God the original, and cause of all. 200  
For what should hinder but existing things  
Of acts, and accidents, may be the springs?

Mankind, we know, and more exalted minds,  
Angels God did create, but each man finds  
That the free power of choice the gift of heav'n, 205  
May be perverted — Room for sin is giv'n.

But

But to call God the author of such ills,  
 Is shocking blasphemy. — They're from our wills.  
 And yet some evils, of a smaller size  
 And character, may well from God arise. 210  
 Thus grief, or pain, or sickness God may send,  
 For man's amendment, as a prudent friend,  
 Or as a punishment for some offence.  
 These are not evils, in a proper sense.

## SECTION IX.

*Against two opposite Causes.*

Some falsely two efficient Causes hold, 215  
 Of natures opposite. — One bad, controul'd  
 By one benign. But all wise men must see,  
 How ill these notions, with good sense agree.  
 Ruin, and desolation, this might cause;  
 Not order, concord, nature's reg'lar laws. 220

## SECTION X.

*That God's Providence governs the World.*

That a wise Providence, the world directs,  
 And supervises, reason, hence, collects,  
 That

## CHRISTIAN RELIGION. 13

That not mankind alone, but ev'ry sort,  
Of animals, with care, their young support.

Now this perfection must from God proceed. 225  
This is a branch of goodness, great indeed.  
Th' Almighty, and All-knowing God alone,  
Sees all things doing, all things to be done.  
These he directs according to his will,  
From him proceeds this wise, instinctive skill. 230

### SECTION XI.

*Not excepting sublunary things.*

Some would this Providence, in bounds, confine,  
And to its rule the heav'nly orbs assign,  
And them alone.——Proof, our last subject, brings,  
That God's good care rules all created things.

Besides the best, and wisest men agree 235  
That they were made for our conveniency :  
At least the solar system —— This we know,  
Reason demonstrates it, our senses show.

Now is it probable, these things should share,  
More of God's goodness, and his heav'nly care, 240  
Than those, for whose sakes first they were ordain'd?  
This argument could be but ill sustain'd.

Some

Some hold that Providence regards the whole,  
 Collectively, of men, and states, — but sole,  
 And individual men o'erlooks. O where, 245  
 Would then that goodness infinite appear?  
 Where knowledge without limit? — If God knows  
 And comprehends all things, who can espouse  
 So impious a mistake, as that his care  
 Doth not reach individuals? That no share 250  
 Of his regard comes to them? — Further yet,  
 Since single things, as single things, are set,  
 As parts of one great whole; and for an end,  
 (All things in nature, to some purpose tend)  
 Particular, and universal too: 255  
 Since gen'ral things, as these same men allow,  
 Consist of individuals; then all  
 Must perish, if those individuals fall;  
 Forsook by Providence, one ruin be,  
 And vanish in one vast catastrophe. 260

## SECTION XII.

*Preserves Empires.*

What but the Providence of God preserves  
 Kingdoms, and states? This evidence oft serves,



## CHRISTIAN RELIGION. 15

Historians, and philosophers to prove,  
This weighty truth. — Their guard is from above.

Tho' human wisdom may have some effect, 265  
Observe how many ways this may be checkt.  
Perverse vicissitudes, extraneous things,  
Malice of other men, new danger brings,  
Ambition, if uncurb'd, would soon deface  
All order, and all governments erase. 270

Yet Providence, we see, with constant care,  
For many ages, keeps them as they were :  
But when the same great Power would transfer  
An empire, when it is his will to stir,  
T' incite his instruments, see with what sway 275  
They bear down all obstructions to their way.

Great Cyrus, Alexander, Cæsar came,  
And many conqu'rors of \* uncouth name,  
With such success, to try the chance of war,  
† Success exceeding human hopes so far, 280  
And

\* Nebuchadnezzar, Genghiz-Can, Manca-Capac, &c.

† This observation of Shakespear's Hamlet may be properly enough applied to several actions of some of these mighty conquerors —

Our indiscretion sometimes serves as well,  
When our deep plots do fail; and that should teach us  
There's a Divinity that shapes our ends,  
Rough hew them how we will.

16 THE TRUTH OF THE

And common chances, that our nat'ral sense,  
Must give the great events to Providence.

By chance, to throw a certain cast at dice,  
To any man may happen once, or twice.  
Throw it a hundred times, and who would stick, 285  
To say you did it by some art or trick?

SECTION XIII.

*Proved by Miracles.*

Authentic miracles must sway the mind,  
And prophecies, which we in hist'ries find.

Tho' many fables their bold faces show,  
Where truth should only come, we must allow 290  
To proper witnesses their own due share  
Of credit, rev'rence a fair character.

All preternat'ral things some men reject,  
Rank with impossibles — Would they reflect,  
On God's Almighty Power, they would see 295  
How well these wonders may with truth agree.

By right, as the Creator, the first Cause  
May supersede, at pleasure, nat'ral laws,  
What he foresees, presignify — No doubt.

If any say these things are brought about, 300  
By

## CHRISTIAN RELIGION. 17

By intellects inferior, we allow  
The possibility of this, we know  
That hence, of God, this sooner may be thought,  
Because the things, of this kind, by them wrought,  
Are done by his permission; or he acts 305  
By them, by them these wond'rous things transacts.

### SECTION XIV.

*Particularly among the Jews:*

Should we all other miracles explode,  
The Jews' religion proves some were of God.  
The Jews' religion long expos'd to scorn,  
Contempt, and hate; of human aids forlorn; 310  
Scatter'd throughout the world, doth still subsist;  
Tho' all religions else have been dismiss'd,  
Except the Christian, which doth it complete,  
Dismiss'd, or fall'n to nought, soon as the great  
Have their authority withdrawn. — Thus all 315  
The ancient Pagans, in their turns did fall.  
But one religion is supported yet  
By human powers — that of Mahomet.

Should any ask why this religion struck  
So deep, in Jews, that nothing it could pluck, 320

B

Out

Out of their minds?—They, by their parents taught,  
 Receiv'd it, they from theirs, till we are brought,  
 Up to the times, when Miracles were wrought.

Who can believe that so perverse a race  
 Would have endur'd the load, have given place 325  
 To laws encumber'd with so many rites,  
 Unless convinc'd by preternat'ral sights?  
 Or without God's command have undergone  
 That painful, ridicul'd circumcision?

## SECTION XV.

*The Veracity and Antiquity of Moses.*

Substantial facts corroborate the word 330  
 Of Moses, who these wonders doth record.

'Tis not alone because the Jews believ'd,  
 That he from God himself at first receiv'd  
 His call to his great task, we believe him true.

We find besides, as we this theme pursue, 335  
 That Moses ne'er did pay the least regard  
 To his own interest, but those views discard.

His family plebeians all he leaves,  
 His own defects, to public censure gives,

And

## CHRISTIAN RELIGION. 19

And to posterity transmits. — The reins 340  
Of government to Joshua he resigns,  
Transfers the dignity pontifical,  
To Aaron's house. — Great self-denials all !  
Plain, simple language always he doth use.  
This series his strict truth and honour shews. 345

Further than this, let us attend, and look  
*On the antiquity of Moses' book.*  
One thing, it's age unparallel'd, may show,  
That the old Greeks, from whom learning did flow  
To other nations, with one voice confess, 350  
They had their letters from abroad : — Th' express,  
Plain forms, and ancient ranks whereof declare,  
They of Hebræan birth, and extract were.

Nay, their most ancient laws, which pass'd to Rome,  
From those of Moses manifestly come. 355

## SECTION XVI.

### *Testimonies of Men of other Nations.*

With some it may these truths further enhance,  
That many ancients, much the same advance,  
Strangers to Moses. — Of Phœnicia one,  
In chief, the famous Sanchoniathon.

Some were from Egypt, some from India: 360  
 Linus, and other Greeks their sense convey.  
 Into these things, easy, bright Ovid seeks:  
 Digests them beautifully from the Greeks:

With Epicharmus, and great Plato's school,  
 The still more ancient Orphics have this rule, 365  
 That th' universe, and all it can afford,  
 Sprung up to being from th' Almighty word.  
 That the orig'nal light was not the sun.—  
 That he's its receptacle, well said one,  
 An ancient Christian.— And the divine place 370  
 Of residence, above the stars, two trace,  
 Aratus, and Catullus.— Homer there  
 Will have perpetual glorious light appear.

Thales held God the first of things, as not  
 Like all the rest created, or begot. 375  
 As his great work, he held the world most fair;  
 Said, Darkness, ere the light, had footing there.

All things were formed by the highest mind,  
 Said Anaxag'ras.— Aratus, we find,  
 Held the stars made by God.—From Grecian lore,  
 Life by God's Spirit infus'd, with many more 381  
 Such maxims, we, with Virgil, may explore.

Of



## CHRISTIAN RELIGION.

21

Of the creation, and the seventh day,  
A catalogue of authors something say.

Naked and simple, men trod the first stage, 385  
Th' Egyptians said.—From thence the golden age.  
Maimonides, that Pagan Indians make  
Mention of Adam, Eve, the Tree, and Snake.

From the most ancient Pagans, it appears,  
That the first men liv'd near a thousand years. 390  
Catullus, following many a good old bard,  
Says, frequent visions to mankind appear'd,  
Before their impious deeds, and hands imbru'd  
With blood, these heav'nly visits did preclude.

Moses, of giants speaks.—That savage race, 395  
Many, both Greek, and Latin writers, trace.  
Most nations, both long known, and lately found,  
Do with the deluge all their annals bound.

These things the poets have in fables drest,  
Which a long list of authors have express'd 400  
To Moses consonant. — America,  
Of the Flood, Raven, Dove, can something say.  
The Place where the ark rested still is known,  
And in Armenia to travellers shown.

To Sodom's burning many a great name 405  
Bears witness, to th' old use, we say the same,



Of circumcision. — The most famous acts  
 Of Moses are recorded, with the facts  
 Most striking, for the Orphic verses say,  
 That he was from the water borne away; — 410  
 And that two tables he receiv'd from God.  
 Many more authors the same path have trod.

Besides, who can imagine a wise man,  
 Like Moses, would have enter'd on the plan  
 Of writing positively, on a suit 415  
 Of things, which prior writings could confute?  
 Or incidents, as of his life, would dare,  
 To publish, which whole nations could declare  
 Fictitious? But his great veracity,  
 By many testimonies, prov'd we see. 420

The truth of Moses fixt, of Joshua,  
 And of his miracles, we need nothing say,  
 In aftertimes Judea was well known,  
 When by the later prophets they were done,  
 Elias, Elisæus. Had they found 425  
 Theirs false, the heathen nations all around,  
 Had triumphed, — From Jonah we find spun  
 A curious story, in old Lycophron,  
 Who makes the fish t'ingulph Alcmena's son.

Their

## CHRISTIAN RELIGION. 23

Their fab'lous hero's glory to enhance, 430  
They all great things to Hercules advance.  
This Tacitus remarks. — Ev'n Julian, tho'  
To Jews, and Christians both, a bitter foe,  
By evidence, which he could not resist,  
Compell'd, unwillingly at length confess, 435  
That, of the Jews, God's spirit did inspire  
Some holy men, and that the heav'nly fire  
Came down, burnt and consum'd the sacrifice  
Of Moses, and Elias. — If we rise  
To view the heavy penalties assign'd 440  
To false pretenders to these gifts, we find  
No king from David, ever durst presume  
The character prophetic to assume;  
No learned \* man, so that from Malachi  
To Christ — four ages — none did prophesy. 445

### SECTION XVII.

#### *From Predictions.*

The various prophecies so bright, and clear,  
Like mir'cles, make a Providence appear.  
As that the man who should build Jericho,  
Again, should ever after childless go.

\* Merely as such. B 4 That

That Bethel temple should be overthrown, 450  
 Three hundred years before the thing was done;  
 And by a king Josiah call'd. — The name  
 Of Cyrus, and his acts, were known to fame,  
 From heav'n taught lofty Isaiah long before,  
 To Salem's siege and sack one clearly bore 455  
 Prophetic evidence, sage Jeremy.  
 Daniel of kingdoms' fates did prophesy  
 Thus, that he who doth all things regulate,  
 Would the Assyrian empire first translate  
 To Medes, and Persians; then to Macedon, 460  
 Then in two parts divide; — to th' offspring one,  
 Of Lagus, — of Seleucus th' other part.  
 Then he describes how the poor Jews must smart,  
 Under their cruel hands, chiefly the woe  
 They from Antiochus must undergo. 465

All these events he did so well express,  
 That Porphyry \* was driv'n to such distress,  
 That he himself could no way extricate,  
 But by this shift. — They were wrote after date.

Just with the same good grace he might refuse  
 To Virgil the due honours of his muse. 471

More

\* A great enemy to Revelation. See further on the large notes.

## CHRISTIAN RELIGION.

25

More prophecies we shall not here recite,  
Tho' many others, various authors write.

### SECTION XVIII.

#### *An Objection answered.*

To say that now no miracles are seen,  
Is nothing — 'tis enough that they have been. 475  
That may suffice to prove a Providence,  
And will have that effect on men of sense.

But may there not be the same wisdom shown,  
And Providence in that there now are none?  
For since the long removal of the cause, 480  
What needs the frequent breach of nature's laws?  
Why need prophetic energy be shown,  
When by God's word, his sacred will is known?

When the true worship no where had a place,  
But in a corner, and with Israel's race 485  
Such aids, by Providence, were needful found,  
As fences from th' impieties around.  
And when the Gospel was to make its way,  
Then was more need — then a more bright display.

S E C.

## SECTION XIX.

*Another Objection answered.*

Sin, like a deluge, has the world o'erspread 490  
And every where exalts its daring head.

Hence, if a Providence be, some men contend,  
'T would be its part this mischief to amend.

But did not God, at first, create man free,  
And, as to action, at full liberty? 495

And would it not directly countermine,  
This freedom, and defeat this grand design,

Choice to restrain, by overruling force,  
And, by pow'r absolute, to stop sin's course?

But God makes use of means of ev'ry sort 500  
For this, which may with liberty comport.

Laws, admonitions, threat'nings, promises.

Of vice, besides, th' effects he doth repress.

Madness and malice thus, in vain, have strove

All knowledge of divine laws to remove. 505

Or human governments to overthrow.

\* Further than this, some uses we may show

Re-

- \* There is some foul of goodness in things evil  
Would men observingly distil it out.

Shakefp. Hen. V. Act. 4. Sc. 1.

## CHRISTIAN RELIGION. 27

Resulting from these things. The means they prove  
Of punishing delinquents: such as rove  
From virtue's paths, reducing. Men they try, 510  
And may illustrate, and exemplify  
Their virtues: and we see that, many times,  
Those who have long gone on, pay for their crimes  
With interest; that God's will may be done  
On those, who to his laws have counter run. 515

### SECTION XX.

*That good Men are sometimes oppressed by the Wickedness  
of others, no Argument against a Providence.*

But to weak men nothing gives more offence,  
And more resolves them 'gainst a Providence  
Than when they see good men, so oft oppress'd,  
And by the schemes of wicked ones distress'd;  
Sometimes a shameful death to undergo, 520  
After a life of misery and woe.

But this can never be of any force  
Against the arguments of our discourse.  
But, with the wisest men, this point we clear,  
And thus conclude, as you see follows here. 525

SEC-



## SECTION. XXI.

*The last Objection retorted.*

Since often in this life no recompence  
 Of virtuous acts we find, no difference  
 In dispensations, or to good, or ill,  
 And since God is most just — he, one day, will  
 Make ample retribution, and prepare 530  
 That all mankind may meet with their due share:  
 That after this, another life shall be,  
 With just returns of blifs, or misery.

## SECTION XXII.

*The last Assertion proved by Tradition.*

First, this position we must here lay down,  
 That souls survive.—This very few disown. 535  
 This truth, from age to age, hath been receiv'd,  
 And by all civiliz'd nations believ'd.  
 Old Homer, the philosophers of Greece,  
 The Gallic Druids, Indian Brachmans this,  
 This the Dutch, Thracian, and Egyptian race, 540  
 All held, and did as a first truth embrace.

u

That



## CHRISTIAN RELIGION. 29

That th' universe shall be consum'd by fire,  
And a last Judgment come, many require  
Our faith, of Greek, Egyptian, Indian stock.  
Nay, new discover'd parts build on this rock. 545

### SECTION XXIII.

*Cannot be contradicted.*

Nothing in nature can this proof refel,  
Or this tradition's far spread power repel.

All things that perish, perish from some cause,  
Some opposite, by nature's general laws,  
Or thro' defect o' th' subject, or remove 550  
Of the efficient cause. — None of the above  
Can of the soul be said. The first cannot,  
For nothing counter to it can be brought.

The great, peculiar nature of the soul,  
Of contraries can comprehend the whole, 555  
The whole alike, at once: — The second case  
None can to 'ts corp'ral independence place.

The body's pow'rs reach but to things confin'd,  
Bounded by time, and place. — Not so the mind,  
It deals in things abstracted, and can soar 560  
Above terrestrials — heav'nly things explore.

Then

# 36 THE TRUTH OF THE

Then since the soul we independent see  
Of body, what can check its energy?

The third way cannot happen to the mind,  
Since no efficient cause of it we find 365  
Whence it proceeds, whence it does alway flow.  
Not from our parents, hence we clearly know  
That commonly the children them outlive,  
And often, many years, their deaths survive.

If then some cause of this we needs must have, 370  
'Tis the great Cause of all, the soul who gave:  
His power never fails, his will can't err.  
Who dare the soul's death to his will refer?

## SECTION XXIV.

*Many Reasons for it.*

For the soul's immortality unite,  
Many strong arguments. Such as the right 375  
Of governing our actions: the desire  
Of immortality, which all doth fire:  
The force of conscience comforting the mind;  
Or agonizing it, which all men find,  
Just as their actions are, but when they see 380  
Approaching death, then in a high degree,

This

## CHRISTIAN RELIGION.

31

This tyrants, this the most abandon'd men  
Could not suppress, tho' hard they labour'd then.

### SECTION XXV.

*The Consequence is, that Happiness after this Life,  
is the End of Man.*

Since then the nature of the soul is such  
That no corruption can its essence touch. 585  
Since God so many signs doth to us give,  
That human souls, the bodies, must survive,  
We can no worthier work to man propound,  
Than that he study till it may be found,  
What road the most directly leads to this, 590  
Th' enjoyment of an endless state of bliss.

Pythagoreans, and wise Plato too,  
Spoke to the same effect, and in this view,  
In saying to this happiness the road  
Was in our being, to our best, like God. 595

### SECTION XXVI.

*To gain which, Men must find the true Religion.*

What this felicity, what is this Grace,  
By probable conjectures, men may trace:

But

But if some revelation there be given,  
That must be reverenc'd, as a truth from heav'n.

Christ's Gospel promises to be our guide 600  
To this bless'd port, where souls in safety ride.

The truth of this our second part will try,  
And by strong arguments exemplify.

## SECTION XXV

THE

---

---

THE  
T R U T H  
OF THE  
CHRISTIAN RELIGION.

---

B O O K II.

SECTION I.

*That the Christian is the true Religion.*

OF this our second Book 'tis not the view,  
Each point of Christian doctrine to pursue:  
But (after pray'rs to Christ, who now doth reign  
In heav'n, that he such aids would to us deign

C

Of

Of his most holy Spirit, as may infuse  
 Sufficient pow'rs in our Truth-seeking muse  
 T' enable us our sacred Task to scan ; )  
 To clear the Gospel evidence to man.

5

## SECTION II.

*That Jesus lived, and suffered an ignominious Death.*

When stern Tiberius did the world command,  
 Jesus of Nazareth liv'd, in the land  
 Of Palestine.—Not Christians this alone  
 Have constantly profess'd in union,  
 But all the Jews that since those times have wrote,  
 Or now exist. — Nay, we may Pagans quote.  
 Suetonius, Tacitus, and Pliny too,  
 Make mention of him — since them many do.

10

15

All Christians too, say he was crucified,  
 Which never by the Jews, hath been denied,  
 To these though it might seem to bring disgrace,  
 Tho' it has brought an odium on the race  
 Of those, in Christian lands. — Tho' ranc'rous hate  
 Julian, and many others, bore to the state,  
 And name of Christians, yet none deny  
 This fact — it doth all opposites defy,

20



## CHRISTIAN RELIGION. 35

In this, all jarring interests accord, 25  
And Christians still adore this Christ as Lord.

### SECTION III.

*And was worshipped after his death.*

The holy Gospel soon did footing gain,  
And Christ was worshipp'd, ev'n in Nero's reign.  
Many, for this, did then, in torments die,  
As Tacitus, and others, testify. 30

### SECTION IV.

*The Cause whereof was the Miracles he did in his Life  
time.*

Of Christians many, in all times, have been,  
Of judgments good, in literature well seen.  
That such men should, in Pagan ages, choose,  
Most of them bred, and nurs'd in other views,  
To worship one who suffer'd such a fate, 35  
Nought, but the force of truth, can vindicate.

Honours, or profits, this religion,  
In that dark night of Ign'rance, offer'd none.  
But like wise men, they diligently sought  
Into the evidence, that had been brought, 40

And found Christ's miracles so true, so clear,  
As ev'ry opposition to o'erbear.

Inveterate diseases, at a word,  
Perfectly heal'd, sight to the blind restor'd.  
Of loaves a few, and fishes multiplied, 45  
To an extent, that thousands satisfied,  
Dead men recall'd to life; and many more  
Such mighty miracles they did explore.

## SECTION V.

*These Miracles were neither done by natural Powers, nor  
diabolical, but entirely by the Power of God.*

This truth did all the pow'rs of hell defy,  
The Gospel's foes could never it deny. 50

These things, not nature's produce, each man sees,  
In that they're call'd miracles and prodigies.

By voice, or touch such great effects to cause  
Is far beyond the sphere of nature's laws.

Could nature be their cause, in any sense, 55  
To nature some had shewn their reference,

En'mies of Christ and his. — By guileful flight  
They could not be — done in the people's sight,  
Conspicuous, evident, most of them were.

His foes industriously had made appear 60  
Any

## CHRISTIAN RELIGION. 37

Any deceitful tricks. — Many did watch,  
At all his words, and acts prepar'd to catch.  
These works were oft repeated, in th' event,  
Th' effects were durable, and permanent.

It follows then, and this the Jews confess, 65  
That all these miracles have marks express  
Of supernat'ral aid. — Then these great facts  
Must of some spirit, good or bad, be acts.

From a bad spirit they could never be:  
Christ's doctrine to their views is contrary. 70  
The Gospel soon demolish'd, in all parts,  
All dæmon worship, and all magic arts.

Besides, what spir't can be so dull and base,  
As wilfully to run upon disgrace?  
And can we think that God would thus delude 75  
His faithful servants, and all lights preclude?  
Thus suffer men, for him prepar'd to die,  
And freely combat any misery,  
By hell's illusions base to be deceiv'd!  
This can't be possible, can't be believ'd. 80

If from good spir'ts we say these works did come,  
To God inferior, hence we may presume,  
At least, that they were pleasing in his sight,  
Since to please him, they study and delight.

But Christ's stupendous miracles so far 85  
 Exceed all pow'rs we can conceive, and are  
 So very high mounted o'er mortal thought  
 That God himself must, as their Cause be brought.

Now God doth never alter nature's laws,  
 Nor miracles permit without a cause. 90  
 \* Christ for his works, done out of nature's road,  
 Gives this — to prove his doctrine is from God.  
 Who then can a more impious thought impart,  
 Than that they were by diabolic art!

## SECTION VI.

*Christ's Resurrection proved by credible Evidences.*

Equal to miracles an argument 95  
 Christ's resurrection doth to all present.

In ev'ry time and place this wond'rous fact,  
 This great, illustrious, triumphant act,

By

\* The event itself from which so great a part of mankind embraced the Christian Religion, shewed that the thing was thought so important by God, that for its sake he confirmed it by miracles, at first, If he wrought so many before, for the sake of one, not very great nation, I mean the Hebrew nation; how much more agreeable to his goodness was it, to impart his heavenly light to so great a part of mankind, who lay in the thickest darkness. *Le Clerc.*

## CHRISTIAN RELIGION. 39

By ev'ry Christian has been built upon,  
And reckon'd as his faith's chief corner stone. 100

Now this belief could ne'er have taken place  
In human minds, no mortal could embrace,  
A faith in that which is so far above  
All our ideas — such a vast remove  
From common incidents, — and in those times, 105  
When this belief was, as the worst of crimes,  
With misery and danger, compass'd round,  
Had not authentic witnesses been found,  
Witnesses for this truth prepar'd to die,  
And to it, spite of torments, testify. 110

This firmness from their own, and others books  
We learn. — Whoever in these writings looks  
Will find they to five hundred men appeal,  
To whom, at once, Christ did himself reveal,  
Bodily, after his resurrection. 115  
Men who are false don't care to pitch upon  
A test like this, which must have overthrown  
Their scheme, and, quick, have borne their falsehood

But had the twelve Apostles been alone, [down.  
The witnesses of this, it might have done. 120  
No man is bad for nought. — Honours could not  
Have been their aim — Pagans or Jews had got

All these, in their own hands—Reproach and shame  
Was all they had from them, where'er they came.

Riches by no means could have been their view: 125

Loss Christ's religion always did pursue.

No temporal advantage could incite,

No worldly aim to falsities invite.

To stripes, imprisonments, labours, and woes,

Hunger, and thirst, the Gospel did expose. 130

Illit'rate, simple, poor, plain, humble men,  
Could reputation never think to gain,

And never could suppose a doctrine born

To torment, misery, reproach, and scorn,

Could make such progress as to win them fame, 135

And gain them, with mankind, a glorious name.

The force of truth, the promises of God,  
Were their supports thro' this disastrous road.

Ev'ry religion lying doth forbid,

The Christian above all.—Who ever did 140

Then, for religion's sake, for such as this,

Exposing to all ills, forge falsities?

Few of its first professors could escape

Torments, and deaths in ev'ry horrid shape.



# CHRISTIAN RELIGION. 41

## SECTION VII.

*An Answer to the Objection, that the Resurrection seems impossible.*

Such testimonies no man can disprove. 145  
Sceptical men, howe'er, contention love,  
And some of them a resurrection call  
Impossible, a contradiction all.

But can they make this bold assertion out?  
'Twould be a contradiction, without doubt, 150  
T' affirm a man, at once, dead and alive.

\* But for th' Almighty who, first, life did give,  
From death to raise men, and to life restore,  
As easy seems, as to give life before.

Philo-

\* All who are skilled in the more perfect philosophy  
will confess that it is as hard to be understood how an ani-  
mal can be formed in his mother's womb, as how a dead  
man can be called to life again. But illiterate men do not  
wonder at things which they are used to see, nor think  
any thing difficult in them although they be ignorant of  
their causes. But they think what they never saw to be  
impossible, though not at all more difficult than the things  
which happen every day. *Le Clerc.*

Say, which implies more plenitude of power,  
Or nature's laws to fix or to repeal?  
To make a sun, or stop his mid career?  
*Young's Night Thoughts. 9.*

Philosophers of old, in this could see 155  
 Likelihood, no impossibility.  
 Plutarch, Heraclides, Herodotus,  
 And Plato, instances have giv'n to us.  
 These whether true, or false, at least may show  
 Which way these learned men's opinions go. 160  
 Now if a possibility appear  
 Of Christ's return to life; if we give ear  
 To testimonies of sufficient worth,  
 And force. — Further, if Christ himself gave birth  
 To a new doctrine, and by the command 165  
 Of God, it follows, if we understand  
 All these connections well, as we pursue  
 This theme, that this religion must be true.  
 With a God, just and wise, can it agree,  
 To honour one, in such a high degree, 170  
 Who had been guilty of a crime so great  
 As falsifying in things of such weight?  
 Since, more especially, before he died,  
 He all these things had fully signified?  
 The manner of his death, return to life, 175  
 And said they would be to preclude all strife,  
 Fully to testify, fix, and commend  
 His glorious Gospel's truth to the world's end.

## SECTION. VIII.

*The Christian Religion excels all other.*

Here we must come to this alternative  
Or to reject all worship, or believe 180  
Christ's doctrine best.— Since God of man takes care,  
Since a free will, and choice, endowments are  
Of man. — If testimonies we respect,  
If on its bright outlines we e'er reflect,  
If its intrinsic graces we regard, 185  
Perfection, beauty, sanctity, reward.

## SECTION IX.

*The excellency of its Reward.*

Reward, tho' last, is the first thing in view. —  
The legal covenant, if we pursue,  
We nothing in it promised shall see  
But worldly blessings and prosperity: 190  
Health, wealth, long life, issue; from a full horn,  
Plenty pour'd forth, of wine, and oil, and corn,  
Victory o'er enemies — In shades involv'd,  
Ought beyond these, must, by long search resolv'd,  
And

# 44 THE TRUTH OF THE

And study deep, appear. — The Sadducees 195  
Thus, after death, hoped for no happiness.

Whoever into heathen notions seeks,  
Will find some glimm'ring light among the Greeks.  
From Egypt, and Chaldea, they receiv'd  
Their learning, and a future state believ'd, 200  
With many doubts, and fears.—This they who please  
May find in reasonings of Socrates.

Tully and Seneca, we also find,  
Pursue these thoughts, with an unsettled mind.

This being observ'd, it is no wonder then, 205  
They should devise, that souls of beasts to men,  
Did pass, and from mankind to beasts. But this  
Founded on error, standing all amiss,  
And ill supported, soon fell to the ground.  
Hence the true end of man did others found, 210  
On virtue — seeing human actions tend,  
Beyond a doubt, to some important end,  
And said a wise man might enjoy at full,  
Felicity complete in \*Phalaris' bull.

A

\* Phalaris was an inhuman tyrant of Agrigentum in Sicily. He used to torment those unhappy creatures who incurred his displeasure, by shutting them in the cavity of a hollow brazen bull; so constructed, that being heated, the

## CHRISTIAN RELIGION. 45

A mere parade of words.—This gave disgust 215  
 To many.—To it, search't, they could not trust.—  
 The highest happiness, they clearly found  
 Could not consist in what was compact round  
 With dangers, difficulties, death, and pain.

Some plac'd their happiness then, in the gain 220  
 Of sensual pleasure.—Others these confute—  
 Alledge this end adapted to a brute,  
 And not to man.—Affirm it hurts the root,  
 Of ev'ry honest principle—the fruit  
 Totally starves—the particle divine. 225  
 Degrades, and levels men with goats and swine.

Bewilder'd, and distracted thus, poor man  
 Stray'd devious—till our blessed Lord began

To

the cries of the miserable sufferer issued at the mouth like the bellowings of a bull. The contriver of this engine of cruelty was Perillus, who upon voluntarily presenting it to the tyrant, was asked by him, if he had ever tried it, and upon his answering in the negative, by an exemplary act of justice, was put in by Phalaris to make the first essay. A similar piece of justice was exhibited by Theseus, in the case of Procrustes, a robber who had long infested Attica, and who used to punish the travellers he took, by measuring them on a certain bed, cutting those shorter who were too long, and stretching those on it who were too short for it. Theseus took him and served him as he had done many others.

To propagate his doctrine, to amend  
Men's lives, and to demonstrate their true end. 230

To his believers an immortal life,  
He promis'd, free from danger, sorrow, strife;  
Replete with glory, joy, felicity  
Of soul and body, in an immense degree.

This promis'd bliss is not of that low kind 235  
Which captivates a Jew's, or a Turk's mind.  
And which they hope when they resign their breath —  
Good cheer, and handsome women after death.

With constant vigor, strength, agility  
Endu'd, the human body then shall be, 240  
Shining in more than starlike beauty bright —  
The soul illumined with rays of light,  
So quick, so piercing as to penetrate  
Into the ways of providence — the state  
Of things contemplate now far out of view, 245  
And with unerring sight myst'ries pursue.  
Comparison with the best earthly things,  
Of these high blessings no idea brings.



## SECTION X.

*An Objection answered.*

Another difficulty some propose  
Of scatter'd particles.—They say that those 250  
Can never be united.—Bodies now  
Resolv'd to dust, into the mass must go.\*

This hath no ground.—Philosophers agree  
That in things, chang'd how much soe'er they be,  
Materials, capable of forms, remain. 255

And cannot God, whose pow'r doth all sustain,  
Select, recover, every part redue?  
By reg'lar processes e'en chymists use  
Things homogeneous to collect, & unite,  
Tho' scatter'd, and produce them to our sight. 260  
The form quite alter'd too, from seeds, we see  
A new succession rise invariably.

\* Minutius Felix seems to have hit upon the true cause of this infidelity. — I know, says he, that many from a consciousness of their deserts rather wish, than believe, that nothing remains of them after death: for they had rather be annihilated than raised again to be punished.

## SECTION XI.

*The excellent Sanctity of the Precepts relating to the Worship of God.*

In sanctity of laws, in precepts fair,  
With Christ's religion none else can compare.

The rites of Paganism, when understood, 265  
Cruel appear, remorseless, full of blood.

Blood, they believ'd their gods would always please.  
Often they human victims sought to appease

Their angry idols.—This Faith was the cause  
That nor Greek learning, nor the Roman laws, 270

Could conquer this abuse. — Obscenity,  
And lewdness waited on each mystery.

In honour of the god, their festal days  
Were celebrated in such scand'lous ways,

As the great Cato was asham'd to see. 275

In the Jews' rites indeed indecency  
Could find no place.—But lest a people prone

Into idolatry should headlong run,  
Their books of laws many directions fill,

Which in themselves are neither good, nor ill, 280  
As circumcision, various meats debarr'd,

The sacrificing beasts, the precept hard

Of

## CHRISTIAN RELIGION. 49

Of rest, on sabbaths, most exact.—In fine [wine.  
The Turks took much from hence — forbidding also

But Christ, as God a Spirit is most pure, 285  
To him, a holy worship doth secure,  
United with such virtues, as appear  
From Nature's book in a fair character.

The flesh we are not then to circumcise,  
But carnal lusts, and all impurities. 290  
Not, by forbearing work, keep holiday,  
But by abstaining from each evil way.  
Not fat, and blood of beasts, offer to God,  
But, if the truth require it, our own blood.  
What on poor men we from our stores bestow  
As giv'n to God, Christ's doctrine doth allow.  
From certain meats, and drinks, not to refrain,  
But from excesses hurtful to abstain.  
Sometimes by fasts our bodies to subdue,  
That to our souls new succours may accrue. 300

But the main point of our religion is  
Firmly to trust in all God's promises.  
With not a servile fear on him t' attend,  
But as a Father, Benefactor, Friend.  
Hence springs good hope, hence love to God, and man.  
O infidels, match these things, if you can ! 306

D

For

For wealth and honours, we're not taught to pray,  
 These often hurt, oft block up virtue's way.  
 But first such things as to God's glory tend,  
 Next that he'll please of earthly goods to send 310  
 Enough for nature.—What he shall dispense  
 Thankfully take, resign'd to providence.

But for the things which lead t' eternity  
 We learn, we ought to pray most ardently.  
 Aids of his spirit, pardon of our sins, 315  
 Strength against trials, grace which heav'n wins.

## SECTION XII.

*Concerning our Duties towards other Men.*

Mahomet's system born and nurs'd in arms,  
 War propagates, and martial alarms. —  
 Of Greece the boast, the famous Spartan laws,  
 Which from an oracle receiv'd applause, 320  
 All tend to war.—This Aristotle blam'd —  
 Yet this philosopher was not a sham'd  
 T' assert that war was natural, and just  
 Against Barbarians. — But 'tis clear, men must  
 Be form'd, by nature, to society, 325  
 And that their int'rests would be to agree.

Mur-

## CHRISTIAN RELIGION. 51

\* Murder of individuals with death  
We justly punish.—He that slaughtereth,  
And razeth nations, is with glory crown'd,  
And in the lists of fame highly renown'd. 330

From states subverted thus did glory come,  
And all the grandeur of imperial Rome.

Tully, the § Stagyrte, and others make  
A branch of virtue full revenge to take.  
The wounds of gladiators each one knows 335  
T' have been their sport, their children to expose  
The daily practice, in the pagan times.

The Jews indeed did not incur these crimes.  
Their discipline to holier things did tend,  
Their laws were form'd to a much better end. 340  
But some things God, to that vindictive race,  
Indulg'd, in some to their hard hearts gave place.  
Thus on those † nations, then grown ripe for fate,  
He let them loose the whole to extirpate.

D 2

But

\* This thought is expressed with a beautiful conciseness by Dr. Porteus, in his Poem on Death, 1759.

— One murder made a villain,  
Millions a hero —

§ Aristotle.

† The Canaanites. See book of Joshua.

But this would not their vengeance satisfy, 345  
They prosecute all foes implacably.

Retaliation strict their law allows,  
And with their own hands to dispatch all those  
Who chance t' have slain a person of their kin :

\*And to wish ill to us they think no sin. 350

But Christ's religion all revenge restrains,  
From all returns of ill for ill refrains ;  
Goodness to all promiscuously commends,  
In imitation of that God who sends 354  
Sunshine and show'rs, the light, the air, the wind,  
Without distinction, upon all mankind.

### SECTION XIII.

#### *Of Matrimony.*

A due regard to th' honours of our race,  
The highest import must on marriage place.

Whore-

\* And all who differ from them. The Jews in their solemn services, which are very long, always repeat this.—  
“ Let there be no hope to them, who apostatise from the  
“ true religion; and let heretics, how many soever they  
“ be, perish as in a moment.”— In this prayer the Christians are meant by Heretics and Apostates, and it was added to their ancient form a little before the destruction of Jerusalem. Prideaux.



CHRISTIAN RELIGION. 53

Whoredom, to heathens, gave but small offence,  
Their gods with that could easily dispense. 360  
Poets their vile adult'ries celebrate,  
And vices too of a most monstrous rate.

The Greek philosophers seem to intend,  
Women in common, when they recommend,  
To make one entire brothel of each town, 365  
In general lewdness, chastity to drown.

Unworthy baseness! — In some creatures mute  
We find a bond of love — of brute with brute,  
For man to take his rise from unknown seed,  
To care paternal lost, is woe indeed! 370

But the most perfect law of Christ, to th' root  
Striking of vice, prevents the baneful fruit.  
To look with lustful eyes the sin it deems.  
A tie insoluble marriage esteems.  
Hence virtue, order, education springs, 375  
All heav'nly graces, all good earthly things,\*

\* See that fine apostrophe of Milton, Book IV. from  
v. 750. to 775.

## SECTION XIV.

*Of the Use of temporal good Things.*

Th' Egyptians' thefts allow'd — dext'rously done,  
 In Sparta, they applause, and honour won.  
 Those nations who did punish and restrain  
 The crime, in private men, for public gain 380  
 Plunder'd whole kingdoms. — Restitution  
 Had made proud Rome, back to her huts have gone.

To such enormous practices, the laws  
 Of Moses certainly offer'd no cause.  
 Yet promised wealth to the obedient — 385  
 To usury, from strangers, did consent.

All things unjust, Christ's law, all anxious care  
 Of worldly goods will have all men forbear,  
 No man two diff'rent interests can serve,  
 The slave of mammon must from duty swerve. 390

Nature is soon content. — If we abound  
 In wealth, so in good works we must be found.  
 Not squander it, like prodigals, away,  
 Or some philosophers, sink it i' th' sea.

Dis-

## CHRISTIAN RELIGION.

55

Dispense it like God's stewards to the poor, 395 }  
 This gives celestial treasure, is a store }  
 Which neither thieves can steal, nor time devour. }

A bright example of this grace we see  
 In an illustrious act of charity.

The first converts, with merciful design, 400  
 Sent to relieve the poor of Palestine,\*  
 From Macedon. — O bountiful decree!  
 As tho' they thought the world one family.

Requit,al, honour here must have no place,  
 Such aims all Christian charities disgrace. 405  
 Bounty, to heav'n is only then the road,  
 When its sole view may be referr'd to God.  
 All fears of want we safely may discard —  
 God promises, to his, a prime regard:  
 That this may have a just and full effect, 410  
 Bids them the cattle, fowls, and flowers inspect,  
 How very base, and mean it is alledges  
 Only to trust him whilst we have the pledges.

\* Rom. xv.

## SECTION XV.

*Of Swearing.*

All other laws do perjury restrain.

Christ's law commands from swearing to abstain.

That we be so sincere, and true, in fact, 416

That nought, but law, need e'er an oath exact.

## SECTION XVI.

*Of other Matters.*

Nothing that's commendable can we meet

In philosophic, or rabbinic writ

That doth not supereminently shine, 420

In the new Testament with grace divine.

All moral duties that adorn our life,

All social offices, of man and wife,

Parents and children, of those who bear rule,

And of the subject are describ'd at full. 425

To it we do those prudent cautions owe

To shun those vices which, with specious show

Of virtues, led the Greeks and Romans on,

And made them int' ambitious courses run.

Who

## CHRISTIAN RELIGION. 57

Who can enough admire its precepts fine! 430  
Concise, and at one stroke marking the line  
Of human conduct. — God all things above,  
Our neighbour, as ourselves, truly to love.

### SECTION. XVII.

*An Objection, from the Controversies among Christians,  
answered.*

A party to this excellence objects  
The vast variety of Christian sects. 435

The same occurs in sciences and arts  
From passions, humours, difference of parts.  
But these disputes some certain limits bound,  
Some common principles in all are found.

In mathematics 'tis no question rare 440  
Whether a circle may be made a square.  
None asks, if, equal parts from equal ta'en,  
The parts divided equal will remain.  
In physics, med'cine, and in other arts,  
Professors differ as to many parts. 445

Thus Christians in some things may disagree  
But hold the same essentials constantly,  
Those fundamentals which we here commend;  
For they who most ferociously contend,

All,

58 THE TRUTH OF THE

All, all confess from Christ these precepts came, 450  
Ev'n they who to these rules their lives don't frame.

Certain philosophers would not allow  
That whiteness is a property of snow.  
So he that will these principles deny  
Must reason, sense, consent of all defy, 455  
All Christian books, all truth, all trust, all faith  
Which many witnesses seal'd by their death.

SECTION XVIII.

*The Excellence of the Christian Religion proved further  
from the Excellence of its Author.*

From this objection let us now aspire  
The promulgation of Christ's law t' admire. }  
And first into its author we enquire. 460 }

Doubts he will find perpetual who seeks  
Into the wisest writers of the Greeks.  
Truth's hidden in a well, they say — the mind,  
Like an owl's eyes i' th' sun, is daz'd and blind,  
To speculations of the things divine. 465

Besides their doubts, in all of them, in fine,  
Some glaring vice predominates, for some  
Were princes' flatterers, others o'ercome

By



## CHRISTIAN RELIGION. 59

By scand'lous lewdness, some had lost all sense 470  
 Of shame, — gloried in \* dog-like impudence.  
 Inflam'd with spite, and envious rage they all  
 'Bout words, and trifles, did, incessant brawl.  
 Cold to God's worship, they who One believ'd  
 Neglecting him, their country's gods receiv'd. 475  
 On nothing certain, as man's end, could seize;  
 † Witness the dying words of Socrates.

Mahomet's followers own he was a man,  
 Who led his life on a voluptuous plan.  
 Own that he gave no pledge at all, no test  
 To ascertain a title to be blest, — 480  
 T' enjoy that carnal paradise of sense. —  
 T' a resurrection he gave no pretence.

Moses, tho' good, was not from censure free —  
 Reluctant, undertook God's embassy:  
 His promise doubted, as the Jews confess, 485  
 Of water from the rock. — The wilderness  
 Was witness to the mutinies and broils  
 That vex'd his heart, and after all his toils,  
 Scarce any of the promises he gain'd,  
 Admission into Cana'n ne'er obtain'd. 490  
 Christ

\* Thence called Cynics.

† See the Notes on the ninth Section.

60 THE TRUTH OF THE

Christ is describ'd as free from every sin,  
 Even his enemies bring no charge in.  
 What he prescrib'd he did himself fulfil.—  
 Injur'd, tormented, always patient still,  
 Ev'n on the cross he pray'd to God for those 495  
 Who did him to that cruel death expose.  
 Always sincere, and guileless; thus we find  
 With how much ardour he lov'd all mankind.

He eminently did himself receive  
 The promises which he to others gave. 500  
 He rose again, was seen, heard, touch'd, and straight,  
 The time expir'd, receiv'd up in the fight  
 Of twelve.—The highest rule he gain'd, for soon  
 The gift of tongues upon them he sent down,  
 With pow'r of miracles.—Then who need doubt  
 Christ's word to bring our happiness about? 506

SECTION XIX.

*From the admirable Propagation of it.*

This doctrine's progress, if we weigh, we see  
 It must have been from God immediately.  
 'Tis consonant to Providence divine  
 To cause his own truth ev'ry where to shine. 510  
 Now

## CHRISTIAN RELIGION.

61

Now Christ's religion to all parts descends,  
And literally is seen to the world's ends. —  
And not in modern times alone.—We know,  
At first, it with rapidity did flow,  
And spread itself in all the lands then known, 515  
As writers of antiquity have shown.

A Pagan is indeed a single name :  
But that each Pagan worship is the same  
Is far from truth. — Pagans could ne'er agree  
What should the object of their worship be. 520  
Some, stars ador'd, and some the elements,  
Some cattle, others worship'd accidents.

The Jews dispers'd and scatter'd up and down  
Yet are one people, and their law is known  
From Christians more than from themselves e'er since  
Th' ascension of the world's salvation's prince. 526

Mahomet's doctrine certainly is gone  
To great extents, but never is alone.  
In the same parts Christ's holy doctrine works.  
In some more Christians may be found than Turks.  
Contrarily we see, in Christian ground, 531  
Mahometans are rarely to be found.

S E C-

## SECTION XX.

*Considering the Weakness and Simplicity of those who taught it in the first Times.*

Whilst this religion's great increase we view  
Let us the means, and instruments ensue.

We find men naturally imitate 535

Th' examples of the pow'rs that rule a state.

To this, if laws and penalties accede,

The influence is general indeed.

Hence Paganism — Mahometism arose.

Now this observ'd, turn we our eyes on those 540

Who Christ's religion propagated first,

Men, who tho' very mean and low, yet durst,

Void of all power and authority,

A doctrine preach to flesh so contrary.

Yet by such teachers clearly it appears, 545

It spread thro' the known world in thirty years.

And not alone at first.—Increase went on

For near three centuries, till we come down

To Constantine, spite of all threatenings,

All tortures, evils, deaths, all earthly things. 550

In that great emp'ror's time, Christians we find

Made up, i' th' Roman world, half of mankind.

The

## CHRISTIAN RELIGION. 63

The Greeks who taught morality we know  
Much to their eloquence, and arts did owe,  
The Christian teachers without any art, 555  
By dint of truth pierced the human heart.  
No glaring words they us'd, no diction fine,  
But in plain language, utter'd things divine.  
Such means inadequate appear to sense.  
Miracles aided, and God's influence. 560

### SECTION XXI.

*And the very great Impediments, which might hinder  
Men from embracing Christianity, or deter them from  
professing it.*

Not like the first Mahometans we find,  
Or the first Pagans, that part of mankind  
Who first the Christian discipline receiv'd,  
And in our Lord's divinity believ'd.

The former having thoughts vacant, and free,  
To any notions had ductility. 566  
The latter had their minds engag'd and fill'd,  
Ideas opposite in them instill'd,  
By parents, early habits, customs, laws.  
The Jews had been prepar'd for Moses' cause 570  
a B'ing

Bring circumcis'd.—Pagans and Jews we see  
Both prejudic'd 'gainst Christianity.

Add that the greatest ills hell could invent  
To it must be a great impediment.

Nature abhors such evils.— Thus we see 575  
How great the power of that truth must be,  
Which could so strongly egg the Christians on —  
Encourage them their dangerous race to run.

For ages, of all worldly hopes forlorn,  
Honours and dignities were from them torn. 580  
Exilements, pains, disgraces, torments, fines,  
O direful woe! confinement to the mines  
Inflicted! on their miseries to think,  
The hardest heart must melt, the soul must shrink!

No famine, war, or plague, at once, devour'd  
Such numbers as foul persecution's sword. 586  
Their deaths besides, not of a common kind,  
But fraught with tortures exquisite, we find,  
Some buried quick, and others crucified.  
In misery they liv'd, in mis'ry died. 590

This state of woe, the church continued in,  
With very little pause, till Constantine.

Christians to Christians yet so fast succeed,  
That tho', on ev'ry day, great numbers bleed,

My-



## CHRISTIAN RELIGION. 65

Myriads spring up in the dead martyrs' room, 595  
Their blood is said prolific to become.

Now what religion can, in this, compare?  
The Greeks, and other Pagans, tho' they share  
A very hyperbolic faculty,  
And, above measure, most things magnify, 600  
Yet boast of but a few who suffer'd death,  
And, for a doctrine's sake, resign'd their breath.  
Their characters consider'd too, the same  
Might be their motive, and a glorious name.

But many Christians suffer'd martyrdom, 605  
Of whom, to say the same, they gave no room.  
So low they were, so humble, and so poor,  
We have the number often — and nought more.

Some great, some mighty cause then without doubt  
Must needs have brought these vast effects about. 610  
Thousands in different times, and places, died —  
All ages, ranks, both sexes testified  
To Christ.—To constancy like this what road  
Could lead?—The light of Truth — Spirit of God.

## SECTION XXII.

*They are answered, who require more, and stronger Arguments.*

Subjects which differ, different proofs require, 615  
To several modes of reasoning aspire.

The mathematics, physics, \* counsel, facts,  
Methods distinct, all claim, and diverse acts.

Facts rest on witnesses for their support,  
Authentic testimony is their fort, 620  
Else history farewell ! We bid adieu  
To faith in ev'ry thing our eyes don't view!

In many things, not objects of a sense,  
We must believe — nay, must have confidence :  
The Gospel, like a touchstone, may be found 625  
To try the mind whether insane or sound.  
Desp'rate or curable. — † God will have none,  
In things of faith, ask demonstration.

They're

\* Or matters of advice.

† That is, not mathematical demonstration. — There are two kinds of principles in Christianity, one of which is capable of philosophical demonstration, and the other not. Of the former, are the Existence of God, the Creation of the World, a Providence, and the Holiness and Advantage of the Divine Precepts; all which may be demonstrated,

## CHRISTIAN RELIGION. 67

They're far enough reveal'd credit to gain  
From any sound, and unperverted brain. 630

'Tis not the want of proof that gives offence,  
But want of virtue, of obedience.

### E 2

In

monstrated, and are so demonstrated by Grotius, and others, that we must necessarily either admit them, or renounce Reason. Yet the affections which are contrary to them, hinder unbelievers from receiving them; because if they acknowledged them to be true, they must put off those affections, which they who have long indulged them, will not do.

The latter are historical facts, on which the truth of the Gospel depends, and which are expounded by Grotius, and proved by arguments from history. — Those arguments too would be accounted inconclusive by the unbelievers, as the proofs of other histories are, which they do not deny, though they have not seen them, if the same reason from the passions did not hinder. But the passions prevent their admission, because if they did receive them, they must bid adieu to their old habits. Le Clerc.

Besides, to expect demonstration in matters of faith, is absurd from the very nature of faith, and of the matters to be believed. For first, the effect of demonstration is not faith, but knowledge; and secondly, nothing is capable of demonstration, but what ariseth from the nature of things, and could not possibly have been otherwise. Whatever depends on the Will of God entirely, can only be shewn to be credible, and things credible have degrees of credibility, according to the degrees of evidence. When the evidence preponderates greatly on one side of the question, the man who believes or acts contrary to it, is as insane, in respect of his understanding, as if he should believe or act contrary to demonstration. Benjamin Ben Mordecai's 4th Letter.

In ev'ry age, since Christ, myriads have tried  
The Gospel, in it liv'd, in it have died,  
Wise, honest, godly, serious men, and good, 635  
The more confirm'd the more they understood.

The precepts are the thing bad men don't like,  
Who therefore strive against the root to strike.

Historic facts of any other kind  
They fondly entertain, tho' to the mind 640  
Not recommended, by a test so clear,  
As for the Gospel's truth doth still appear.  
The Jews' confessions no man can despise.  
Christian assemblies must have had some rise.

The vast extent, the long duration 645  
Of Christianity can no man own  
Their cause.—From miracles they were —if not,  
Can any greater miracle be wrought?

---

THE  
T R U T H  
OF THE  
CHRISTIAN RELIGION.

---

B O O K III.

SECTION I.

*For the Authority of the Books of the New Testament.*

WHO is convinc'd, by these our reasonings fair,  
Or any else which cogent may appear,  
That Christ's religion is the best — most true,  
And his researches further would pursue,

Him we refer to the new Testament, 5  
 Whose books will ev'ry part of it present.

That this religion these same books comprise,  
 He is unreasonable who denies.  
 All sects, both good and bad, soon credit gain  
 That such a volume doth their faith contain. 10  
 No man will gainsay a Mahometan,  
 Who says his faith lies in the Alcoran.  
 The truth of Christianity above,  
 Which these contain, our second Book did prove.

Who stronger demonstration yet desires, 15  
 Must know that reason — equity requires,  
 That he find arguments, who would subvert  
 A doctrine, long since, rooted in the heart,  
 To prove the writings false whereon it stands.—  
 He fails.—The doctrine more respect commands. 20

## SECTION II.

*Shews that those Books were written by those Persons  
 whose Names are prefixed to them.*

These books were wrote by those whose names they  
 bear,  
 Th' undoubted Scripture books. — Hence this we  
 infer.

Primitive



## CHRISTIAN RELIGION. 71

Primitive writers, in these names, them quote,  
 \*One, that originals were extant, wrote,  
 In the third cent'ry.—Churches one and all 25  
 Receiv'd these writings as authentical.  
 Pagans, or Jews, this matter ne'er dispute,  
 Ev'n Julian this ne'er offer'd to confute,  
 By Peter, Matthew, Mark, by Luke and Paul,  
 He freely owns the books were written, all 30  
 Under those titles.—It would sense disgrace  
 Homer, and Virgil to put out of place.  
 Those, authors of the works, the ancients believ'd,  
 Which always, in their names, had been receiv'd.  
 A sim'lar credit has, to these, been giv'n, 35  
 Almost in ev'ry nation under heav'n.

### SECTION III.

*Some Books were anciently doubted of.*

Some § books we in this volume now admit  
 Which, at the first, did not reception get.

E 4

Per-

\* Tertullian.

§ The second epistle of Peter, James, Jude, to the Hebrews, the two latter of John, and the Apocalypse, or Revelations.

Perhaps they were not generally known —  
 Soon they had universal sanction. 40

There was no cause to forge, where ev'ry word  
 With all the prior writings did accord.

#### SECTION IV.

*The Authority of Books, which have no Title, is proved  
 from the Quality of the Writers.*

The writer to the Hebrews is unknown,  
 Yet may his truth be manifestly shown.  
 Some have been led by John the elder's name 45  
 To doubt whether th' Apostle be the same.

This is not much. — The quality 's the thing  
 That doth, to books, the real value bring.  
 Historic writings we receive, and read  
 About whose authors nothing is decreed. 50

Who wrote of Cæsar's Alexandrian war  
 We cannot tell — but yet we know, thus far,  
 That he liv'd in those times — t' each action  
 Was an eye witness, that he wrote upon.

That these too liv'd in th' apostolic age — 55  
 Had holy gifts, appears in ev'ry page.  
 And they who thus enforce true piety,  
 Can't be suspected of a forgery.

CHRISTIAN RELIGION. 73

SECTION V.

*The Writers wrote the Truth, because they had certain  
Knowledge of what they wrote about.*

Further than this we now take leave to note  
Their perfect knowledge of the things they wrote.  
That to deceive the world, t' amuse, in fine, 61  
Ought false to write, they could have no design.  
All falsities from ignorance derive

Their source, or from a purpose to deceive,  
John, Matthew, Peter, Jude, all, were of those 65  
Whom Jesus for his constant followers chose.  
Were witnesses of all his public acts,  
His life, his death, all the mirac'lous facts,

James also an apostle some record,  
Others a near relation of our Lord. 70

Paul having many things from Christ receiv'd,  
In those discoveries must be believ'd.  
Luke born near Palestine, and intimate  
With those who saw the facts, must truth relate,

Suetonius and Tacitus receive 75  
Credit for what they wrote, because we believe,  
With industry, they into facts inquir'd,  
And to get true old anecdotes aspir'd.

This

74 THE TRUTH OF THE

This writer then must merit more regard 79

Who writes from them who knew, and saw, and heard.

We learn that Mark was Peter's bosom friend,

And firm adherent. — And if we attend,

The author of th' Apocalypse could not

Err, in those visions, which from heav'n he got.

The author to the Hebrews was inspir'd 85

And manifestly with God's Spirit fir'd.

SECTION VI.

*And because they would not deliver Falsities.*

These holy Writers' truth we plainly see

With other proofs above, connectively. .

They who of falsehood witnesses accuse

Must special reasons, at the bar, produce. 90

Should any say they pleaded their own cause

We may demand how their own cause it was.

For any thing, on earth, it could not be

Since all their prospect here was misery.

In reverence to God, and to Christ's laws, 95

We can allow they made it their own cause.

This surely must preclude all impious means,

Since ev'ry hope of bliss upon truth leans.

Their

CHRISTIAN RELIGION. 75

Their doctrines pious, holy, ev'ry where:  
Their lives were virtuous, honest and sincere. 100  
Never accus'd, but of simplicity  
Which has no genius to falsify.

Had they been false would they themselves expose?  
Their faults perpetuate to friends and foes?  
As, in deserting Christ, their cowardice, 105  
And Peter's base denial of him thrice?

SECTION VII.

*Their Fidelity confirmed by their Miracles.*

Ev'n God himself to their fidelity,  
By many wondrous works, did testify.  
Both they, and their disciples oft appeal  
To these.—They were their high commission's seal.

Had they been false, the jealous magistrate 111  
Had quickly crush'd these objects of his hate.  
The gift of languages, with constancy,  
Curing diseases instantaneously,  
They before many thousands oft proclaim 115  
Whether of Jewish, or of Roman name  
Regardless, tho' they knew the bitter spite  
The former bore them, tho' in no good light,

They

They were convinc'd, before the last they stood —  
That the least trip would cost them their heart's blood.

No charge at all against their truth appears, 121  
Or at that time, or after many years.

Phlegon, in Adrian's time, the \* works records  
Of Peter. — Origen relates his words.

The Christians too, in their remonstrances 125

To emperors, and Senates, prodigies  
Aver, as most unquestionable acts —

These, surely, would have search'd into the facts.

#### SECTION VIII.

*The Truth of the Writings confirmed, by the Events  
proving many Things in them to have been divinely re-  
vealed.*

These might suffice — but we have many more  
Further to fix the truth — proofs yet in store. 130

These books have many weighty things foretold,  
Which only God omniscient could unfold.

This the events confirm abundantly.

Such great events, no other could foresee,

That

\* Miracles,



## CHRISTIAN RELIGION. 77

\* That Christ's religion, after a short space, 135  
Should suddenly receive a vast increase.

† That this religion ever should remain,  
Most ‡ Jews reject, and Gentiles it retain.

§ That Jews should always bear a deadly spight  
To Christianity — resist truth's light. 140

The || cruel persecutions, for its sake,  
And punishments which Christians should o'ertake.

¶ Jerusalem's, the temple's siege, and sack,

‡ The Jews' calamities, the nation's wrack.

\* Matt. xiii. 33, and following. Luke x. 18. John  
xii. 32.

† Luke i. 33. Matt. xxviii. 20. John xiv. 16.

‡ Matt. xxi. 33, and the following verses. The be-  
ginning of xxii. Luke xv. 11, &c.

§ Matt. x. 17.

|| Matt. x. 21, 39. xxiii. 34.

¶ Matt. xxiii. 38. xxiv. 16. Luke xiii. 34. xxi. 24.

‡ Matt. xxi. 33, and following. xxiii. 34. xxiv. 20.

## SECTION IX.

*Also from the Care that God would take to prevent all  
false Writings, in this Case.*

If Providence of human things takes care, 145  
If God's own praise, and truth its objects are.  
Can it be probable, can it seem fit,  
That such vast multitudes God should permit,  
By lies, to be deceiv'd, whose only aim  
Was his own truth, and worship to proclaim? 150  
In after times there sprung up many sects,  
Yet none of them against these books objects.  
This is a proof that one material thing,  
None of them all, against the books could bring.\*  
And yet their furious, disputatious rage 155  
No reason, no conviction could assuage.  
One sect, one thing approves — No other cause —  
Another it rejects, 'gainst reason's laws.

\* See the exception in the next section.

## CHRISTIAN RELIGION. 79

### SECTION. X.

*An Answer to the Objection that many Books were rejected  
by some.*

Some, very few indeed, 'tis said, there were  
Who to expunge some certain books did dare, '160  
Such as they found their notions to oppose.  
And likewise some, for \* fear of harm, who chose  
Under the name of Jews to sculk and hide;  
Yet both, in Christianity, did pride.

O execrable miscreants! The first, 165  
In hatred to the Jews, spitefully durst  
Speak against Israel's God! — impiously hurl'd  
Reproaches 'gainst the maker of the world!  
But both, with very great propriety,  
By the true Christians quite renounc'd we see. 170

Of the first wretches we no more shall say.—  
Another place, more fitly may display  
Our arguments against the second sort,  
Where 'gainst the § Jews we shall erect our fort.  
Here

\* See the latter part of the note on ver. 334, section xvi of this book.

§ The fifth book plainly makes it appear, that the religion of Christ has superseded that of Moses.

Here then we rest. — But ah! too soon our eyes  
 Meet other hideous objects of surprize, 176  
 And indignation.—We've got sight of those  
 Who the authority of Paul oppose.

And yet his miracles were known t' abound.  
 None did more converts make, more churches  
 found. 180

None did illume such an extent of ground.  
 Then what invalidates th' apostle's word,  
 Respecting revelations from the Lord?  
 And if distinguish'd so, to Christ so dear,—  
 From him, of any thing but truth, what fear? 185

But here's the rub.—Christ's followers he sets free  
 From Jewish rites, declares their liberty.

That nought but truth exacted this, 'tis clear,  
 The tenor of his life makes it appear:  
 Tho' free, in many things, he still observ'd 190  
 The law.—From Christian duties never swerv'd.

Tho' constant toils, tho' dangers dire surround  
 The apostolic call, he still was found  
 Unweary'd, undiscourag'd in the cause,  
 Tho' then more toilsome than all ritual laws, 195  
 Nay, he directs all Christians to the same,  
 And thus, of flattery, escapes all blame.

## CHRISTIAN RELIGION. 81

He bad, for one day sabbath, to afford  
Each day of life in service of the Lord.  
Instead of the small charges of the law, 200  
If he require, with reverential awe,  
All to resign.—Our blood to dedicate,  
Instead of blood of beasts, and consecrate.  
Peter, and James, and John, as he asserts,  
Gave him their hands to shew consent of hearts. 205  
They, then alive, had contradicted this,  
Respecting truth, had it been said amiss.

Except from these, (not Christians, but in name)  
Who merit nothing, but reproach, and shame,  
These books have met with general assent, 210  
So powerful is truth, and prevalent !

### SECTION XI,

*An Answer to the Objection, that these Books seem to  
contain Things impossible.*

Things that imply no contradiction  
May, by th' Almighty easily be done.  
Where then th' objection's force, that we may see,  
In scripture facts, impossibility? 215

## SECTION XII.

*Or repugnant to Reason.*

Men, of the greatest talents, have thought fit  
 These writings, in all ages, to admit.  
 Could this agree with learned men, and wise,  
 If they unreasonable things comprise?

In the first book, to common reason clear, 220  
 The following things we fully made appear,  
 One God entirely perfect, infinite  
 In goodness, wisdom, virtue, life, and might,  
 Who all things made, whose care and providence  
 Reaches to all — the things endu'd with sense, 225  
 And man, in chief.—That those who him obey  
 He can with endless happiness repay.

These too are clear — All must their lusts subdue.  
 With love, each other, all men should pursue,  
 Since all mankind are of one family. 230  
 And all these things, the scripture books apply.

Ought to assert, beyond what there we see,  
 Of God, must lead to gross absurdity.  
 Things to discuss, so far 'bove reason's reach  
 What folly 'tis, many examples teach. 235

No



## CHRISTIAN RELIGION. 83

No wonder — for if men so disagree  
About the soul, can they of God decree?

Plato says very well, these mysteries,  
Without an oracle, none can comprize,  
And to these books such evidence was giv'n, 249  
As clearly proves their origin from heav'n.

### SECTION XIII.

*An Answer to the Objection, that some of these Books are  
repugnant to the other.*

Some a repugnancy of sense assert,  
But would they, justly, to the thing advert,  
They would admire the consonance exact  
Of scripture truth with truth, of fact with fact. 245

Such strict conformity who ever saw  
In philosophic books, physic, or law?  
These differ much, nay, men of the same sect  
Often each other, in some things, correct.  
Ev'n the same author, sometimes, which is more, 250  
Plainly confutes what he had said before.

But all these writers the same truths declare,  
And ev'ry where strictly consistent are.  
The points of faith, the precepts are the same,  
And things which fall under th' historic name. 255

From ambiguity of names indeed,  
 Some little diff'rence may sometimes proceed,  
 And other causes, but to the main thing,  
 No malice can one just objection bring.

## SECTION XIV.

*An Answer to an Objection from outward Testimonies  
 which make more for these Books.*

Evidence of another sort, we know, 260  
 Some testimonies may quite overthrow.  
 Such can't be found in this case.—None produce  
 As witness what is known to be abuse.

Professed enemies invented lies,  
 In after times, which reason must despise. 265  
 But if need were we many proofs could bring  
 Which, beyond any doubt, confirm the thing.

Hebrews and Heathens both have certified  
 That Jesus, on the cross, in torments died.  
 That many wondrous works, by him were wrought,  
 And his disciples, many Jews have taught. 271  
 Tacitus shows the Christians' sufferings  
 In Nero's time, and others, other things.

SECTION XV.

*An Answer to the Objection, that the Scriptures were changed.*

Further than these, objections I see none,  
Except that some the Scriptures may disown, 275  
Precisely, as at first, still to remain,  
In ev'ry point.—But hence what do they gain?

In such a course of ages, some small change  
Must happen, the reverse had been more strange.  
But all antiquity can not produce 280  
One proof of wilful fraud — design'd abuse.

Who old establish'd writings would discharge  
Must counter evidence display, at large. [bore.

That scripture books, by those, whose names they  
Were written, we have clearly prov'd before. 285  
No sooner had the apostolic men

Publish'd their works but many a faithful pen  
Gave an exact transcript.—These copies were  
Thro' Egypt, Europe, Asia sent, with care,  
Where Greek was spoke, and as we said before 290

\*Autographs were two hundred years, or more.

F 3

And

- Original hand-writings.

And could so many manuscripts consign'd  
To general care, room for corruption find?

Further — these books, as time devolv'd along,  
Were read, transfus'd, in many a country's tongue:  
Arabie, Ethiopic, Syriac still, 296  
With Latin copies learned studies fill,  
True to the Greek. — Next we assign due place  
To the great names of the succeeding race.  
'Taught by th' Apostles, these divinely wrote, 300  
And as we now, they the same Scriptures quote.  
Others succeeded them, till we come down  
To modern times — all the same writings own.

Had forgeries been written ev'ry sect  
Had joy'd another's falsehoods to detect. 300  
But, to this issue, matters never came,  
'Cause ev'ry sect's Scriptures were the same.

Thus the new Testament is clear'd to sense,  
Not to repeat our \* proof from providence.

# SECTION XVI.

*Proves the Authority of the Books of the old Testament.*

Th' old Testament's historians, prophets, laws,  
Afford much light, to the good Christian cause. 310

We

\* Section ix.

# CHRISTIAN RELIGION. 87

We therefore now those books shall justify,  
And vindicate their high authority.

First then, as of the Christian before, [before.  
We prove them wrote by those whose names they  
Of Moses we have spoke — Men just and true, 316  
Prophets, and others, other parts pursue.  
David's and Solomon's strict leagues, with Tyre,  
To find in Punic annals some admire.  
To meet, in many histories profane 320  
Scriptural truths, you will not look, in vain.  
From Cyrus to Darius he who seeks  
Will see, conform, much in the ancient Greeks.  
No Christians of th' old Testament can doubt  
Who find the New agrees with it throughout, 324  
Christ ne'er accus'd the Jews of forgery  
When them he chid with most severity.

The Jews before, and after Christ were hurl'd  
Diverse, and scattered throughout the world.  
Yet, with great care, this too preposterous race 330  
Preserv'd these holy books in ev'ry place.  
Captives, and banished long did they roam.  
Cruelties — Civil, other wars at home,  
They long sustain'd. — The Roman bards proclaim  
The multitudes that to their city came. 335

A nation so dispers'd could never hit  
 The means, had they to falsify thought fit,  
 Could never, at such distances, engage  
 In one decisive act of cozenage.

Into the Greek translated it appears 340  
 These Scriptures were, ere Christ three hundred years.  
 The sense and substance both must, thus transfus'd,  
 Be the less liable to be abus'd.  
 We other versions see, others among,  
 I' th' Semi-Syriac, and Chaldaic tongue. 345  
 These Origen and others have compar'd  
 And found that with th' original they squar'd.

Philo the Jew liv'd in Calig'la's reign.  
 Josephus after Titus did remain.  
 These writers both, in harmony record 350  
 Things consentaneous to the Scripture word.

Now Christianity began to shine  
 And to illumine the world with rays divine.  
 Some Hebrews, many vers'd in Hebrew lore  
 Embrac'd this doctrine.—Would not they explore  
 The Scripture's truth, new manuscripts compare 356  
 With old? Would they the innovations spare?

But they found nought amiss. We often note  
 That, in their pristine sense, these books they quote.



CHRISTIAN RELIGION. 89

A Jew will rather any crime incur 360  
Than from its place a single tittle stir.

Christ's worshippers, in ev'ry age, evince,  
From these same Scriptures, that he is that Prince,  
The promised Messiah.—This the Jews  
Had certainly prevented, did they use 365  
The trick of alt'ring Scripture to their mind,  
Since from some texts such fore defeats they find.

THE

CHRISTIAN RELIGION

A few minutes of the time of the day  
are devoted to the study of the Bible  
and the principles of the Christian religion.  
The object of this course is to give  
a general knowledge of the Bible and  
the principles of the Christian religion.

The course is divided into two parts.  
The first part is devoted to the study  
of the Bible and the principles of the  
Christian religion. The second part  
is devoted to the study of the Bible  
and the principles of the Christian religion.

CHRISTIAN RELIGION

The course is divided into two parts.  
The first part is devoted to the study  
of the Bible and the principles of the  
Christian religion. The second part  
is devoted to the study of the Bible  
and the principles of the Christian religion.

BOOK IV.

SECTION I.

The first part of the course is devoted  
to the study of the Bible and the  
principles of the Christian religion.  
The second part is devoted to the  
study of the Bible and the principles  
of the Christian religion. The third  
part is devoted to the study of the  
Bible and the principles of the Christian  
religion. The fourth part is devoted  
to the study of the Bible and the  
principles of the Christian religion.

---

THE  
T R U T H  
OF THE  
CHRISTIAN RELIGION.

---

B O O K IV.

SECTION I.

*A particular Confutation of those Religions which are  
contrary to Christianity.*

**H**OW sweet, to some, to sit from danger free,  
And safe themselves, another's perils see!

But here we issue with a fixt design  
This selfish principle to countermine.

That

That Christ's disciples, we profess to show, 5  
 Should, in this world, no greater pleasure know  
 Than wanderers to lead in the right way,  
 And from the maze of error safe convey.

'Tis true, the former books anticipate, T  
 In some degree, our purpose, since to state, 10  
 And prove the truth eventually destroys  
 All errors, prejudice, checks, or alloys.

But since all false religions, with all those  
 In common, special arguments propose,  
 We judge it fit, in order, all to quell, 15  
 And each peculiar system to refel.

And thou, O reader, from all biases free  
 Thy mind, and candid tread this path with me.

## SECTION II.

*And first of Paganism. That there is but one God.  
 Created Spirits are good or bad. The good are not to  
 be honoured but as the most high God directs.*

The Pagans first, in our auspicious course,  
 Must meet the shock of truth's prevailing force. 20  
 Their fav'rite principle we have put down  
 Of many gods, in proving only One.

If

## CHRISTIAN RELIGION. 93

If by the gods they would have understood  
Superior minds, these must be bad or good.  
If they say good ones, are they sure that those 25  
Are really so? Or know they friends from foes?  
But be they good, can they precisely know  
The just degree of reverence they owe?  
The best are finite, can frail mortals find  
The rank exact of each celestial mind? 30  
And ought not men to take partic'lar care  
That none the worship due to God should share?  
Ought they not well to know what goods accrue  
From each? What God allows as honour due?

Pagans this knowledge want.—The only road 35  
Of all true worship leads direct to God.  
This Plato saw — Spirits of grace he found  
Must to God's servants in good will abound.

### SECTION III.

*We prove that evil Spirits were, and are worshipped by  
Pagans, and how absurd, and impious that is.*

He who considers well these matters finds,  
Pagans address their worship to bad minds. 40

*These*

\* *These objects ne'er their votaries direct  
To God, but proudly claim divine respect.  
On his true worshippers they satiate  
Their vengeance, all dire ills accumulate.*

*Secure, the poets sing murders and rapes  
Of heathen gods; the Epicure escapes  
Unhurt, tho' he denies a Providence,  
And brutal, wallows in the sink of sense.  
Absurd and monstrous rites reception gain.  
The Jews themselves unpunished remain.*

45

50

*Sometimes indeed they feel the poet's lash,  
Keen epigrams and satyrs scourge and lash  
The hated race.—Sometimes perhaps exile  
They suffer — but the Christians, all this while,  
Torments and deaths in ev'ry hideous shape  
Encounter, few or none, the rage escape.*

55

*What, of this difference could be the cause?  
Their faith in God.—Neglect of impious laws.*

*Further than this — can any man believe  
That a good Spirit would such rites receive?  
Running of naked men, the obscene dance,  
The human victim, pompous pageants.*

60

Such

\* These verses relate to the primitive times,



## CHRISTIAN RELIGION. 95

Such orgies vile continue to this day,  
In savage Afric, and America.

But some profess t'adore mischievous minds, 65  
From Persians, \*Arimanius worship finds.  
Greece Cacodemons, Rome Vejoves ador'd.  
Such, in some places, are not yet abhorr'd.  
Indians and Ethiops have such gods as these,  
O shame to men! absurd impieties! 70

What can religious worship else imply,  
But that to boundless pow'r we testisfy?  
And on consummate goodness, firm, rely?  
But this is treason 'gainst the King of heav'n,  
'Tis royal honour to a traitor giv'n. 75

He who depends, for pardon of this crime,  
On God's great goodness, must know that the time  
Of sufferance hath bounds, that justice claims  
Her province, where gross sin clear reason shames.

Pretend

\* The Persians had two gods, one the author of Good, called by them Ormuzd, the other the author of Evil, called Ahraman, by the Greeks Arimanius.

The Cacodemons and Vejoves are gods of the same sort as Arimanius.

See a very particular and curious account of Arimanius in Daubuz, page 525.

Pretend they fear? It should be understood, 80  
God is almighty, as he is all good.

He from his servants can all ills repel.

The demons are his creatures, tho' they fell,

They can do nought, but what he shall permit,

And all events issue as he thinks fit. 85

The gifts of enemies are snares — could fiends  
Grant our requests, would they not have some ends  
Perverse?—The devils cannot be man's friends. }

#### SECTION IV.

*Against the Worship, given by Pagans, to Men after their  
Death.*

Ancient and modern Pagans both avow  
They worship to departed souls allow. 90

But should they not, with nice, decisive care,

The honour, due to God alone, forbear?

Wise men should know how far th' object can grant

Their pray'rs, and give them what they ask, or want.

Here they are lost, herein they must be blind, 95

Less cause for hope, in this, than doubt they find.

But what is worst of all, some reigning vice

Marks these gods' lives in characters precise.

## CHRISTIAN RELIGION. 97

The mighty Hercules, as all men know,  
Enslav'd by girls, did to the distaff bow. 100

Bacchus still revell'd with his drunken crew,  
And the fierce Romulus his brother slew.

Great Jupiter, exalted all above,  
To his own father, did a traitor prove.

Thus setting on foul sins a flatt'ring face 105  
Virtue and true religion they disgrace.

## SECTION V.

### *Against Worship given to the Stars and Elements.*

Worship of elements, and stars we state  
As claiming, in time's course, a higher date.

To strange absurdities these acts gave birth.  
The stars, the fire, the water, air, and earth 110  
Are not intelligent, no sense they share,  
How stupid then to offer them a pray'r!

\* The motions of the stars before we prov'd  
To men adapted — then since God more lov'd  
Mankind than them — man, in his better part, 115  
Made liker to himself — the human heart

G

Touch'd

\* Book I. section vi.

Touch'd by this thought, should feel the dire disgrace  
Done to man's nature — worship elsewhere place.

## SECTION VI.

### *Against the Worship of Brute Creatures.*

But oh, poor, wretched, low, degen'rate man!  
Where now that heav'nly mind acute to scan 120  
Cœlestial truths! — Now sunk, now he can suit  
His pow'rs to pay vile homage to a brute.

O contradiction! The most abject soul  
Must see that man can all brute beasts controul,  
Whence to clear reason it might seem less odd, 125  
That God had formed man, to them, a God.

## SECTION VII.

### *Against the Worship of Things that are no Substances.*

Some nations whom fair science did adorn  
To worship accidents have thought no scorn,  
We shall not mention Fever, Impudence,  
Tho' such strange gods to them gave no offence. 130

Health

Health is but a just temp'rament of parts.

Good Fortune things concurring with our hearts.

Th' affections, Anger, Love, and Hope, and Fear,

Are correspondent to our humours here,

Not absolute, but in subservience still 135

To the control of the commanding will.

The virtues, Justice, Prudence, Fortitude,  
With which the human breast may be endu'd,

And others, are propensions which we find

Incline to right, by practising the mind. 140

Man may increase these virtues, lessen, lose,

By care, or by neglect, as he shall choose.

All these were worshipp'd, Honour too had then

Its temples, which consists in praise of men.

\* Shadows and Accidents thus highly stood 145

Whilst men forgot the giver of all good.

S E C-

\* Perhaps some may interpret this worship of the Heathens so, as to say, that not so much the things which are commonly meant by the words, but the divine power whence they proceed was worshipped, or certain ideas in the intellect of God. Thus they may be said, not to have worshipped that Fever which is a disease, and has its seat in the human body, but the power of sending or abating a fever, which is in God. — Impudence, not the vice inherent in the minds of men, but the mind of God, which sometimes permits a thing to succeed well to the impu-

## SECTION VIII.

*The Argument of Pagans answered of Miracles done  
among them.*

Heathens, as miracles, held many a cheat.  
The wisest reckon'd many counterfeit.

Some were in secret, some done in the night,  
One or two witnesses brought them to light. 150  
Some were admir'd as most marv'ulous things,  
Merely from ignorance of nature's springs.  
Thus magnets much astonish vulgar eyes,  
And strange effects, from juggling tricks, arise.

That

dence of men, and which can also restrain and punish it. The like may be said of the rest, as of Love, Fear, Anger, Hope, which are affections which God can raise, or restrain: or of the virtues which are perfect in the divine Being, and whereof we only see faint shadows in men, from the ideas of those virtues, which are most consummate in God: and of Honour, which is not so much the esteem of men, as the will of God, who would have virtue honoured among men.

But the Heathens themselves never interpreted the thing so, and it is absurd to worship the attributes and ideas of God, as certain persons, under obscure names, and such as may deceive the people. It were much more direct, and right, to worship God himself without any shifts and impertinences. Le Clerc.



CHRISTIAN RELIGION. 101

That it is possible, we freely own, 155  
Some things, exceeding man, may have been  
done.

Yet did they not Omnipotence require;  
Spirits inferior might to these aspire.  
Quickness, and subtilty, and skill they share,  
And many things of which men ign'rant are. 160  
They can compound, unsettle, change, convey,  
So as to strike poor mortals with dismay.  
But we have prov'd these spirits bad before,  
And still must prove the system bad, still more.

These beings did their votaries allure, 165  
And objects of their lust, frequent procure,  
Reluctant often, and against their will,  
Charm'd by these wicked ministers of ill.  
Injurious demons! This is cruelty,  
Ev'n human laws condemn such sorcery! 170

But God these fraudulent tricks suffer'd, to blind  
These men abandon'd to a stubborn mind.  
Long had they, graceless, left the holy One,  
Long had they in their opposition gone.

If God sometimes did with great pow'rs endue 175  
Some Heathens, he had his own ends in view.

And if \*Vespasian to one blind gave sight,  
 It was to set him in a fairer light,  
 That he might more respectable become  
 To whom he destin'd th' empire of great Rome, 180  
 Whom he ordain'd to execute his views  
 To wreak his vengeance on the guilty Jews.  
 More instances we possibly might find  
 But none can be to Pagan pow'rs assign'd.

## SECTION IX.

*And of Oracles.*

Of many heathen oracles the same, 185  
 As of their miracles, we may proclaim.  
 Partic'larly that God abandons those,  
 To gross delusions, who his light oppose.  
 These oracles had such †ambiguous terms,  
 That, good or bad events, their sense confirms. 190  
 Sup-

\* See Stackhouse's History of the Bible, p. 1412.

† Among numerous instances of the ambiguity of the heathen oracles, the answers from them to Croesus, the king of Lydia, so famous for his riches, are not the least remarkable. He would not enter into the war against Cyrus without taking advice of the gods about it. One of their

## CHRISTIAN RELIGION. 103

Supple, they all interpretations take,  
You win, you lose, you prosper, or you break,

G 4

Be

their answers was, that he need not think himself in danger but when a mule should reign over the Medes. The other was, that when he should pass over the Halys he should overthrow a great kingdom. Relying on these oracles, he engaged in the war, and lost his kingdom. Afterwards he sent to the temples of those gods, that had thus misled him, to expostulate about it. The answers were, that Cyrus was the mule meant by the oracle, for that he was born of two different kinds of people, of a Persian father, and a Median mother, and that the empire he was to overthrow, by passing the Halys, was his own. Thus did those wicked spirits delude their votaries.

Milton makes Adam, after his fall, pathetically decry all attempts to enquire into future events, even if it were possible to come at the truth, in the following verses.

————— Let no man seek  
Henceforth to be foretold what shall befall  
Him or his children, evil he may be sure,  
Which neither his foreknowing can prevent,  
And he the future evil shall no less  
In apprehension than in substance feel  
Grievous to bear. —————

Par. Lost. B. XI. 770.

Shakespear is still more pathetic on this subject.

————— How chances mock  
And changes fill the cup of alteration  
With divers liquors! O, if this were seen,  
The happiest youth viewing his progress through,  
What perils past, what crosses to ensue,  
Would shut the book, and sit him down and die.

Second Part of Hen. IV. Act 3.

Be what it will, the oracle foretold

The issue, any way the words will hold.

But is it any wonder if these sprights, 195

Veterans in the world, acquire vast lights?

Experienc'd physicians can foretel

Coming diseases. Practis'd statesmen well

Can guess the consequence of some designs.

But here whatever hits quite countermines, 200

Blasts, and demolishes, their whole intent,

And doth things adverse to their wish present.

By the high subject, Virgil thus intic'd,

From \*Sibyls, many things depicts of Christ.

And

\* Monsieur Le Clerc observes upon this place, that all the Sibylline oracles, are either doubtful or forged. He would not therefore have Virgil accounted as the interpreter of the Sibyl, or as uttering prophecies unknowingly, like Caiaphas, who prophesied, and did not know so much. But though the present collection of prophecies, under the name of Sibylline, have all the marks of forgery, and the old Sibylline books which had been kept in the Capitol, till the time of Sylla, were then burnt together with the Capitol itself, yet the Romans afterwards collected abundance of prophecies from all parts, under the same name, many of which might probably have been derived from the Scriptures, which had, for some ages before Virgil, been translated into Greek. The prophecies, however, in that poet's 4th Eclogue, which are here referred to, and the other two, can admit of no rational inter-

## CHRISTIAN RELIGION. 105

And the same Sibyls these predictions bring, 205  
*He must be own'd, as such, who is our king.*  
*Out of the east, the Prince of all shall spring.*

Man's good these spirits never did intend.  
They never strove the morals to amend;  
Never gave any hint of our true end. 210

Contrarily, the oracles oft praise  
Kings fam'd for mischief throughout all their days.  
Wrestlers extol, immod'rately commend,  
And more than human honours seem t' intend.  
Some they solicit to unlawful love, 215  
To lucre, murder, instigators prove.

### SECTION. X.

*The Pagan Religion failed spontaneously as soon as hu-  
man supports were withdrawn from it.*

No sooner human aids withdrawn were found  
But down weak Paganism dropt to the ground.

Herein

interpretation but as applied to the Messiah. As he was  
to be the Saviour of the Gentiles as well as of the Jews,  
it is not at all improbable that God might vouchsafe them  
also some lights to direct them to him, and to prepare them  
for the reception of him. See Numbers, ch. xxiii, xxiv.

Herein against itself strong proof it brings:

Truth ne'er depends upon extraneous things. 220

Review the world, Christians and Turks survey,

Of \*Pagans, books alone the name display.

Tho' the first emp'ors strove by cogent force,

And cruelties to check the Christian course,

And Paganism by main might to uphold. 225

Tho' Julian did much subtle wit unfold:

Tho' all its enemies, in different ways,

Strove Christianity quite to erase,

Truth broke thro' all — From an eclipse the sun

Thus darts resplendent—Quick the shades are gone.

'Twas not the splendor of Christ's high descent.

Himself, as poor, he did to men present.

'Twas not by eloquence, or diction fine.

Simple the preacher's language, tho' divine. 234

'Twas not by gifts and bribes, for they were poor.

Integrity and duty were their store.

'Twas not by flatt'ring speeches, for they taught

Calm resignation, wealth to set at nought,

That for the Gospel's sake, men must despise

All worldly things — embrace adversities. 240

How

\* That is, Pagans of the old stamp.



## CHRISTIAN RELIGION. 107

How weak then Heathenism, thus to fall down,  
Like \* Dagon 'fore the ark, quell'd and overthrown.

### SECTION XI.

*An Answer to those who ascribe the Rise and Fall of a  
Religion to the Efficacy of the Stars.*

Certain philosophers assign the rise  
And fall of all religions to the skies.  
But all astrology, it is well known 245  
Is doubtful, has no base to stand upon.

† If the stars' influence man's will could reach  
How vain a thing the rules of life to teach!  
Then right and wrong would in confusion lie,  
And good and ill sink in necessity. 250  
No fault, or merit then, in any act  
Could lodge, for destiny would claim each fact.

But

\* 1 Sam. v.

† Milton often canvasseth the doctrine of Free-will.  
In the fifth book particularly, the Angel says to Adam,

— Good he made thee, but to persevere  
He left it in thy power, ordain'd thy will  
By nature free, not over-rul'd by Fate  
Inextricable, or strict necessity;

————— for how  
Can hearts, not free, be try'd whether they serve  
Willing or no, who will but what they must  
By destiny, and can no other chuse?

But O, to what impiety this leads!  
 The consequence almighty God empleads.  
 For if the stars partake this influence 255  
 It must, from him, infallibly commence.

This thought the mind must with distraction fill  
 Making the perfect Good, author of ill.

Besides, the learned own the stars' aspect  
 But for a time each climate can affect. 260  
 Seventeen cent'ries Christ's religion  
 Successful, and progressive has outrun,  
 Invincibly pervading ev'ry clime,  
 Superior to stars, and chance, and time.

## SECTION XII.

*The principal points of Christianity are approved by the  
 wise Heathens: and if there be any Thing in it hard to  
 be believed, equal Difficulties are found in Paganism.*

All Gospel precepts have the force, we find, 265  
 Instantly to convince the human mind.  
 Hence Heathen men the less, in this respect,  
 Have against Christ's religion to object.

Nay, ev'n in Pagan authors, up and down,  
 We find these precepts severally sown. 270

## CHRISTIAN RELIGION. 109

Thus, that religion is not plac'd in rites,  
But purity of heart and soul excites.  
He's an adulterer who has the will.  
Do not revenge, or render ill for ill.  
One man should be the husband of one wife. 275  
The matrimonial bond stands good for life.  
It is a duty to do good to all,  
Chiefly to those whose needs for succour call.  
Swearing as much as possible refrain.  
With food and cloaths well satisfied remain. 280

If Christianity some hard points have,  
Instances of as hard before we gave  
From the wise Heathens, when we were upon  
Immortal souls and resurrection.\*

Plato makes three distinctions, as we find, 285  
In God — the Father — Spirit — Father's mind.

A God with man might join e'en Julian thought,  
And as an instance Æsculapius brought.

The Cross of Christ to many gives offence,  
For this, in Heathen authors, what pretence? 290  
They tell how the great gods, of old, came down,  
And served kings. How some were thunder thrown,  
Mangled and torn.—The dearer virtues cost,  
The wisest say, the more joy man may boast.

Plato

\* Book ii. section vii.

Plato, as tho' inspir'd, says to appear 295  
 Just and good, in perfection, virtue here,  
 Must be divested of all ornaments  
 External, undergo, to all extents,  
 The direst evils.—The man must be deem'd  
 A wicked wretch—for nothing good esteem'd. 300  
 Be scoff'd at, be abhorr'd, and hang'd at last—  
 Thro' all these trials Christ victorious past.

THE

4  
 J  
 And  
 As

---

---

THE  
T R U T H  
OF THE  
CHRISTIAN RELIGION.

---

B O O K V.

SECTION I.

*A Refutation of Judaism, with an Address to the Jews.*

**J**UST as a glimm'ring light begins to peep  
As one advances from a dreary, deep,  
And darksome den, so Judaism doth show  
As we from Paganism essay to go.

The

The Jews enjoy'd the first day spring of light 5  
When, erst, for ages, all was total night.

O may they ope their eyes, the whole truth learn,  
Discard all prejudice, and Christ discern!

Them the \*descendants of just men we know  
Angels and prophets, oft God sent to show 10  
To them his heav'nly will — From them arose  
Christ and his first disciples — 'Twas to those  
God gave his oracles to keep — These we  
Revere as much as they — They are the tree  
In which we are ingraff'd — may we accord! 15  
May they, with us, praise their forefathers' Lord!

## SECTION II.

*The Jews ought to account the Miracles of Christ sufficiently proved.*

First we intreat that what to them seems fair  
In their own cause, Christians with them may share.  
Should any infidel ask of a Jew,  
Why he believes the works of Moses true? 20  
The constancy of fame he would reply:  
Which must proceed from witness standing by.

The

\* See the ninth, tenth, and eleventh chapters of Rom.



## CHRISTIAN RELIGION. 113

The widow's oil's \*increase thus — thus they prove  
Naaman's instant cure, and thus they love  
On all Elisha's mighty works to dwell. 25

Nay more, with constancy they believe and tell  
How in a rapid whirlwind's strong career,  
†Elijah swiftly shot thro' yielding air,  
Rapt up to heaven, in a fiery car. }

This onl' Elisha saw — but he was one 30  
Whose word admitted no exception.

§ Christ was received up to realms of light,  
From the apostles — clearly — in their sight.

### SECTION III.

*The Objection answered, that Christ's Miracles were done  
by the Assistance of Devils.*

What will not malice prompt, and headlong rage?  
Some, in God's cause, the pow'rs of hell engage, 35  
Affirm Christ's miracles by devils done,  
Tho' Christ the devil's kingdom has o'erthrown.

H

Others,

\* See 2 Kings, chap. iv.

† 2 Kings, chap. xi.

§ Mark xvi. 19. Luke xxiv. 52. Acts i.

Others, that Jesus learnt the magic art  
 In Egypt, as a truth boldly assert.  
 Christ, whilst an infant, did in Egypt dwell : 40  
 That he return'd an infant scriptures tell.  
 Moses, we know, long liv'd in that fam'd land.  
 Sorc'ers both Christ and Moses reprimand.  
 The tenor of their doctrine may evince  
 Both mortal foes to magic, and hell's prince. 45

## SECTION IV.

*Or by the Power of Words.*

Some Jews arrive at the strange impudence  
 Christ's miracles t' ascribe against all sense,  
 T' a secret name, which as the Iye avers,  
 Two lions watch'd above a thousand years.  
 This, they affirm, Christ from the temple stole, 50  
 Of all his miracles th' efficient sole.

O monstrous, and absurd ! Of this strange thing,  
 If true, the Scriptures must some notice bring.  
 Or else Josephus — Pompey did appear  
 I' th' temple — Pompey found no lions there.

SECTION V.

*The Miracles of Jesus were Divine, because he taught the  
Worship of one God, the Creator of the World.*

The Jews then own that Christ great wonders  
And he must be believ'd, as \*Moses taught. [wrought,  
God says expressly, after Moses' time,  
Prophets, like him, should utter truths sublime.  
To these, the Jews must be obedient, 60  
Under the pain of grievous punishment.

Now mir'cles, of a prophet are a sign  
Infallible, and mark a pow'r divine,  
Yet † tho' one wonders works, and truth foretels,  
If the same prophet against God rebels, 65  
And after other gods the people leads,  
That act full freedom from obedience pleads.  
God, for a trial, grants this to be done  
That his true servants may be better known.  
Hence then this consequence we fairly draw — 70  
All wonder workers may claim from this law,  
Credit and reverence who direct the road  
To truth, and the pure worship of one God.

H 2

Now

\* Deut. xviii. 15, &c.

† Deut. xiii.

Now Christ our faith in one God doth enforce;  
Idolatry condemns, in his whole course.

75

To Moses and the prophets reverence  
Inculcates — proves his high commission hence.

## SECTION VI.

*The Objection answered which is taken from the Difference between the Law of Moses, and of Christ, and it is shewn, that a more perfect Law than that of Moses might be given.*

A prophet who did wonders in the state  
Of Judaism, things oft might innovate,  
Keeping God's worship, still, inviolate. }  
This the Jew doctors held — We understand  
That God who gave the law, by Moses' hand,  
Himself still keeps his own prerogative,  
And can, at pleasure, other precepts give.

80

This, they affirm, proves mutability }  
In God, yet in this gloss we nothing see.  
(To say it of his nature far must be.) }  
But in his works, we find, in ev'ry stage  
Of time, a change — Thus youth is chang'd for age,  
And light for darkness — summer must give place }  
To winter, constant in the annual race.

85

God

## CHRISTIAN RELIGION. 117

God granted to the first man, as his meat,  
 The fruit of ev'ry tree freely to eat,  
 Excepting one alone. — Asks any why?  
 It was his pleasure, 'twas his will to try 95  
 Man's duty. — Killing he forbids, yet tries  
 Abraham, bids him Isaac sacrifice.

If Moses' law was good, can any draw  
 This sequel — there could be no better law?  
 With children we are apt to lisp — to think 100  
 Their follies pretty — at their faults to wink —  
 With cates to please them. — At a riper age,  
 In useful studies we their minds engage,  
 Correct their language, virtue's rules instil,  
 Conform them to their end, their Maker's will. 105

But we conclude, tho' good, Mosaic laws  
 Imperfect, and defective, for this cause.  
 In those old times, many a holy man  
 Liv'd more exemplarily than the plan  
 Of Moses dictates. — Thus the law allows 110  
 Revenge, yet tender Moses pray'd for those  
 Who hurt him most. — David dispos'd to save  
 His rebel son, his bitt'rest foes forgave.  
 The law, for any cause, allow'd divorce,  
 Yet what good man did e'er that law enforce? 115

## 118 THE TRUTH OF THE

\*Time was not ripe, the minds of men were rude.  
 These laws were given to the multitude.  
 God chose a time when heav'nly influence  
 Should larger portions of his grace dispense.

The old law promis'd worldly goods alone. 120  
 In Christ eternal views of glory shone.

### SECTION VII.

*The Law of Moses was observed by Jesus, while he lived,  
 who abolished no Precepts but such as were not essen-  
 tially good.*

Unjust and cruel Jews! ye persecute  
 A righteous man to whom ye can impute  
 No breach of law! — For †circumcis'd was he,  
 In ‡food and || dress, with you he did agree, 125  
 Sent

\* So law appears imperfect, and but giv'n  
 With purpose to resign them in full time  
 Up to a better cov'nant, disciplin'd  
 From shadowy types to truth, from flesh to spirit,  
 From imposition of strict laws, to free  
 Acceptance of large grace, from servile fear  
 To filial, works of law to works of truth.

Par. Lost, Book xii. ver. 300.

‡ Luke xi, 21.

† Matt, ix. 20.

|| Gal. iv.



## CHRISTIAN RELIGION. 119

\* Sent to the priests the lepers heal'd, the † days  
Paschal, and other feasts he kept always.

Tho' on the ‡ sabbath, some sick folk he cur'd,  
From || laws, and precedents, his right h' assur'd.  
No laws he undertook to abrogate, 130  
Till, with full regal pow'r, in heav'n he fate,  
Triumphant over death.—This was the time.  
Foretold by § Daniel, when a king sublime,  
Tho' vulgar deem'd, his empire should extend  
Over all nations, reign world without end. 135

The laws annull'd, contain'd no moral good.—  
That such might be repeal'd, 'tis understood.  
God, to all people, moral laws imparts,  
They are engraven on all human hearts.

The Patriarchs knew nothing of these rites 140  
Yet God receiv'd them. — Moses ne'er invites  
His father Jethro to them. — Prophets all,  
Tho' on the neighb'ring states they often call

H 4

Their

\* Matt. viii. 4. Mark i. 44. Luke v. 14.

† Luke ii. 41. John ii. 13, 23. xi. 56. xii. 1. vii. 2.

‡ Matt. xii. 5—13.

|| Acts ii. 36. Acts x. Col. ii. Rev. i. 5.

§ Dan. ii. 45. vii. 13.

120 THE TRUTH OF THE

Their vile idolatries, and sins to leave,  
Yet ne'er exhort them to these laws to cleave. 145

They were peculiar then to Jews alone,  
Either to check that race, to mischief prone,  
Or else their duty, and their truth to try,  
Or future incidents to signify.

The Hebrew prophets, clearly represent 150  
A time, in God's decree, for an event  
Fatal to Jewish rites. — God \* will impart  
A cov'nant new, and write it on man's heart.

SECTION VIII.

*The Sacrifices he abolished which, in themselves, were  
never pleasing to God.*

God many rites indulg'd t' a people prone  
After their neighbours' gods, and sins to run. 155

But their posterity plac'd the whole cause,  
And end of worship, in these ritual laws,  
As grateful in themselves. — Then did God send  
His prophets this mistake to reprehend.

Thus holy \* David ushers, in great state, 160  
The mighty God adjusting this debate.

*For*

\* Jer. xxxi.

† Psal. l.

## CHRISTIAN RELIGION. 121

*For sacrifice I will not chide — to me  
Can any victims of importance be?*

*Keep to thyself thy flocks, the world is mine,  
All things are subject to my Will divine.* 165

*In sacrifice of praise thy soul employ :  
Pay all thy vows to God, with zeal and joy.*

Some of the Jews affirm these words were meant  
Th' impurity of heart to represent

Of those who offered. — Construction shows 170  
The contrary. — God says, *Assemble those*

*Who are my saints.* — Afterwards he directs  
His speech to the ungodly — Thus reflects —

*But to the wicked.* — Other places bring  
Exactly the same sense to the same thing. 175

*\*Victims and holocausts cannot please thee.*

*A contrite heart, O God, receive of me !  
And in another Psalm — †Burnt sacrifice*

*And offerings, O Lord, thou dost despise.  
But to thy service me thou dost attach.* 180

*I come. — To do thy will I always watch.  
That is my pleasure. — Graven on my mind*

*Perpetually thy sacred laws I find.*

*Thy*

\* Pſal. li.

† Pſal. xl.

*Thy righteousness I constantly proclaim,  
Thy truth, thy faithfulness, thy holy name,  
Thy mercy, in public, I consign to fame.*

185

*Isaiah\* thus the subject doth comprise.  
To me, saith God, what is your sacrifice?  
Your off'rings of fat cattle I despise.  
Who hath required that, after such a sort  
You should presume to tread my hallow'd court?*

190

*Conform, and height'ning this, says Jeremy,†  
Thus saith the Lord of Hosts, our God most high,  
Burnt offerings and victims you prepare —  
Eat them yourselves — They are below my care.  
Did I concerning sacrifice command,  
When I your fathers forth from Egypt's land  
Conducted? — This is what I did proclaim,  
Obey my voice, advance, free from all blame,  
In my commandments. — Keep in the right road. —  
My people thou shalt be, and I thy God.*

195

201

*‡ Hosea accords with this — Mercy with me  
Than all burnt off'rings better doth agree.*

*¶ Micah determines thus. — I will instruct,  
And to a judgement just mankind conduct.*

205

Do

\* Isaiah i.

† Jer. vii.

‡ Hof. vi.

¶ Micah vi.

## CHRISTIAN RELIGION. 123

*Do right, love mercy, humbly walk with God.*

Don't all these places sacrifice explode?

But many prophecies besides, of old,

The abolition of these things foretold,

And Moses' law confines them to one place — 210

The sole performance grants to A'ron's race.

And \*David prophesied that God should bring,

From Sion, o'er the world a sov'reign King,

Who an eternal priesthood should obtain —

In rank Melchisedechian ever reign. 215

† Isaiah thus — *An altar shall be rais'd*

*In Egypt — God promiscuously be prais'd*

*Thereat, by Isr'elites and Gentiles too.*

Again — † *To God, all nations shall accrue*

*And offer gifts, Levites, and priests be made 220*

*From all.* — This could not, properly be said

While the law stood in force. — But Malachi

Adjusts the matter thus, decisively.

‖ *Your gifts I hate — no off'rings will receive.*

*The Gentiles, in all lands, to me shall give 225*

*Due honours, holy worship, off'rings pure.*

*Great with the Heathens, shall my name endure.*

Need

\* Psal. cx.

† Isaiah xix.

‡ Isaiah lxvi.

‖ Mal. i.

Need more be said? — \*Daniel, in terms precise,  
Says, there shall be an end of sacrifice.

## SECTION IX.

*And the Difference of Meats.*

After the Flood God gave free leave to eat, 230  
Without distinction, any kind of meat.

This then must pass to all posterity,  
Till, the Jews tinctur'd with idolatry,  
And Egypt's superstitions, God thought fit  
Eating of various meats not to permit. 235

Perhaps the creatures interdicted might  
In Egypt be ador'd — Of some strange rite  
Perhaps be objects; or as some surmise  
Might be the emblems of some kinds of vice.

These rules were ne'er intended gen'rally. 240  
To Jews alone coercive they could be.  
Beasts that di'd of themselves, † Jews might not eat.  
Strangers might lawfully take them for meat.

The Hebrew doctors evidently show  
No diff'rence will subsist whether a sow, 245  
Or

\* Dan. ix. 27.

† Deut. xiv. 21.



## CHRISTIAN RELIGION. 125

Or ox, is eaten, in Messiah's days.  
And since God would collect from ev'ry place,  
Unto himself one church, it seems most fair,  
That all one common liberty should share.

### SECTION. X.

#### *And of Days.*

As in the rites, so in the festal days 250  
This people trusted.—Moral acts no ways  
Regarding, in respect of these, tho' all  
Were only types of freedom from their thral.  
God, seeing this, declares that he detests \*  
Their new moon meetings, their appointed feasts: 255

On sabbath keeping Jews lay mighty stress,  
Would prove it meant perpetual, by express,  
Plain Scripture words. † — The precept had two  
One universal, one confin'd to Jews. [views

A godly mem'ry of God's rest kept one, 260  
After compleating the Creation.  
A rest exact, the other did enforce:  
The former all the Patriarchs kept, in course.

The

\* Isaiah i.

† Gen. ii.

The latter did all kind of works discard —  
 To freedom from their slav'ry had regard. 265  
 This only Jews respects, and the Jews' land,  
 The bound'ries of this limited command.

## SECTION XI.

*And outward Circumcision.*

'Tis true that circumcision bears a date  
 Of high antiquity. — Scriptures relate  
 That this to Abraham and his race was giv'n 270  
 By the command of the great God of heav'n.\*

This did the legal cov'nant introduce,  
 But Christ's religion supersedes its use,  
 A cov'nant new, in Christ, succeeds the old,  
 Common to all mankind. — The prophets told 275  
 That circumcision had a mystic sense,  
 To purify the heart to influence.  
 In consequence the promises subjoin'd  
 Must have respect to things of higher kind.

Earthly possessions typify the bright 280  
 Celestial blessings of eternal light.

Abraham

\* Gen. xvii.

## CHRISTIAN RELIGION. 127

\*Abraham of many nations patriarch  
The gen'ral faith in Christ was meant to mark.

Many old saints, this rite did ne'er embrace,  
To God most dear, this shows no heav'nly grace  
Annex'd. Ev'n Abraham yet uncircumcis'd, 286  
Pleas'd God. The Hebrews never enterpris'd  
This operation in Arabia's wild,  
Yet God pass'd over this, placid and mild.

## SECTION XII.

*The Apostles were easy in bearing this.*

The vast advantages, in Christ, who views 290  
Will find great thanks, due to him, from the Jews.  
Christ sets them from a grievous burthen free  
And with high pow'rs asserts their liberty.

Yet the apostles gave to all full leave  
Who would to Christian precepts firmly cleave 295

*The*

\* Not only to the sons of Abraham's loins  
Salvation shall be preach'd, but to the sons  
Of Abraham's faith, wherever thro' the world;  
So in his seed all nations shall be bless'd.

Par. Lost, Book xii. v. 447.

The use of things indiff'rent to retain,  
 Whilst liberty, with Gentiles, did remain.  
 The Jews unjustly then, from Christ withdraw  
 Pretending firmness to the ritual law.

## SECTION XIII.

*A Proof against the Jews from their own Confession of a  
 promised Messiah.*

The Jews confess that holy men, of old, 300  
 A messenger extr'ord'nary foretold.  
 We say this person came, ages ago. —  
 They that he's yet to come.—The truth we'll show.

## SECTION XIV.

*We prove he is already come, from Prophecies which li-  
 mited the Time of his coming.*

\*Daniel foretold within five hundred years  
 From the decree of Cyrus, it appears, 305  
 That the desir'd Messiah should be born,  
 And with his residence the world adorn.  
 More than two thousand years are past since this,  
 Yet the Jews still expect him, all amiss.

Another

• Dan. ix.

## CHRISTIAN RELIGION. 129

Another note of time we plainly see \* 310  
Which, in Christ Jesus, doth exactl' agree.  
Over all nations, by the power divine,  
After th' extinction of Seleucus' line,  
And Ptolemy's, which Cleopatra ends,  
The prophet, a dominion firm portends. 315

A third wherein that †Daniel has foreshown  
That the Jews' capital should be o'erthrown  
Soon after Christ. — This with th' event agrees,  
Like many other ancient prophecies. †

## SECTION XV.

*The Objection is answered, that his coming is delayed on  
Account of the Sins of the People.*

Put to its shifts now Judaism begins 320  
T' impute Messiah's ling'ring to men's sins.  
But || Daniel says expressly, for their crimes,  
Soon after him, should come those evil times

I

Soon

\* Book I. section xvii.

† Dan. ix.

† That Christ should come in the time of the second  
temple. See Hag. ii. 7, 8, 9. Mal. iii.

|| Dan. ix. 27.

Upon the Jews, their city be laid waste  
 Their temple and religion be o'ercaft. 325

Besides, of the Messiah 'twas one end,  
 The world, lost in corruptions, to amend,  
 And with that reformation to bring in  
 Full and free pardon for repented sin.

The prophet \*Zach'ry says—*To David's house* 330  
*And to Jerusalem God shall unclofe*  
*A fount to wash them clean from ev'ry vice,*  
*And purge away their gross impurities.*

Can reason this absurdity endure?  
 The evil stopt th' applying of the cure.

## SECTION XVI.

*We prove that he is come from the present State of the  
 Jews, compared with that which the Law promiseth.*

Unhappy Jews your senses you oppose!  
 Messiah long since come all things disclose.

God promised the land of Palestine,  
 So long as you observ'd his laws divine,  
 Contrarily he threat'ned banishment 340  
 If you transgress'd. — Yet, if you did repent,

Al-

\* Zech. i. 1.



# CHRISTIAN RELIGION. 131

Altho' diverse your people might be hurl'd,  
And scatter'd mis'rably throughout the world,  
He would the contrite vagabonds remand,  
And bring them safely back to their own land. 345

But without country, clearly it appears,  
Without a \* temple sev'nteen hundred years,  
Like fugitives you've, up and down, been tost,  
And ev'ry hope of a return have lost.  
Attempting a new temple, † balls of fire 350  
Burst from the ground, and baffled your desire.

When they committed vile impieties,  
Offer'd their sons to th' gods in sacrifice,  
Adult'ry held no sin, oppress'd the poor,  
The fatherless and widows did devour, 355  
And blood of innocents abundant spill,  
As prophets charge them, then it was God's will  
To punish them with exile, which appears  
Only to have continu'd sev'nty years.

Yet God, by prophets, cheer'd them all this while,  
And signifi'd the term of their exile.

12

But

\* The city and temple were destroyed by Titus A. D. 70.

† Ammianus Marcellinus, Book xxiii. See the large notes.

But now you wander wretched and forlorn;  
 No prophet gives you hopes of a return:  
 Yet you're not charg'd with idols, or with blood,  
 Or whoredoms, like as when your nation stood. 365  
 By pray'rs, and fastings you strive God t' appease,  
 Yet are not heard.— Then choose which branch you  
 Of this alternative.— Either the law [please  
 Is quite abolish'd.—Or some guilt must draw  
 God's wrath upon you.—Would you have it known  
 What guilt? — Contempt of Christ brings these ills  
 down. 371

## SECTION XVII.

*Jesus is proved to be the Messiah from the Things which  
 were foretold of the Messiah.*

Messiah then is come, it is most plain.—  
 This holy person now we ascertain.  
 And he is Jesus.—All else false we find,  
 For no pretenders left a sect behind. 375

Jesus continues by the world ador'd,  
 Of millions, in all lands, is sov'reign Lord.

Of many great predictions I might write,  
 Many strong testimonies could recite,

## CHRISTIAN RELIGION. 133

In Christ completed, which none else can claim.—

He of the royal house of \*David came, 381

† Was Virgin born.—This † was divinely taught  
To Joseph, whilst of base divorce he thought.

|| Bethlehem had the honour of his birth.

The first scene of his ministry, on earth, 385

§ Was Galilee, here ¶ he heal'd ev'ry kind  
Of sickness, cur'd the lame, gave sight to th' blind.

Most of the universe in darkness lay,

Jesus arose, and, instant, all was day.

False worship vanish'd soon, people and kings, 390

His doctrine quickly to God's service brings.

\* Pf. lxxxix. 4. Mic. v. 2. Is. xi. 10. Jer. xxiii. 5.  
Ezek. xxxiv. 23, 24.

† Is. vii. 14.

† Matt. i. 20.

|| Mic. v. 2.

§ Is. ix. 1, 2.

¶ Is. xxxv. 5, 6. lxi. 1.

## SECTION XVIII.

*An Answer to the Objection, that some Things are not fulfilled.*

Some things the Jews alledge, in Christ not yet  
Fulfill'd, predictions many incomplete.

But words, whose sense such multitudes contest,  
Cannot annul things that are manifest, 395  
Christ's precepts' sanctity, the high reward,  
The language clear, to truth the strict regard,  
The testimony to his mir'cles given,  
Wonderful works clearly deriv'd from heaven.

Some prophecies still in the dark remain, 400  
Require God's influence their sense t' explain.

The Jews well know many things said of God  
Which figuratively must be understood:  
'Tis said that God came down, has mouth and eyes;  
Ears, nostrils. — Of Messiah's time likewise 405  
Dark things are said, and reason will forbid  
Their lit'ral sense. — The leopard and the kid  
Shall couch together, wolves with lambs shall play,  
The lion with the calf, with th' ox eat hay,

Children

## CHRISTIAN RELIGION. 135

Children with serpents sport, and Sion's hill 410

Mount above others.—Strangers shall it fill

Assembling there for worship.—Things imply

Often conditions tacit, and rely

On certain acts.—Thus God says he will give,

If the Messiah sent they shall receive, 415

And him obey, many things to the Jews.

They cause their ills themselves since they refuse.

Th' events of some things still we may attend,

And the Jews own Christ's reign shall last to th' end.

## SECTION XIX.

*And to the Objection of the mean Condition and Death  
of Jesus.*

How groveling is man, how weak of mind. 420

While things external can his reason blind!

The poverty of Christ, and mean estate

Produce, in many, scorn, contempt, and hate,

But doth not holy writ proclaim aloud,

God will exalt the low, depress the proud? 425

Jacob pass'd Jordan with a staff alone,

At his return, he num'rous flocks did own.

Moses fed sheep, and was an exile poor,  
 God honour'd him, and sent him to restore  
 Freedom to Isr'el. — David too did keep 430  
 His father's flock, God took him from the sheep,  
 And call'd him to a crown. — Such facts abound.  
 Many more like examples might be found.

Of the Messiah prophecies foretold,  
 That to the poor he would glad truths unfold: 435  
 No broils, no public strifes he would create:  
 Mildly his manners always regulate:  
 And in prophetic words he is decreed  
 To cherish smoking flax, the shaken reed.

His ignominious death, and various ills, 440  
 Should raise no slight, nor alienate our wills.  
 Abel, and Lot, and other righteous men,  
 By the ungodly, often plagu'd have been,  
 And sometimes murdered. — Ev'n still the Jews  
 This psalm in their most solemn service use. 445

*\*Thy servants' bodies were the destin'd prey  
 Of vultures, thy dear saints were thrown away  
 To savage beasts — round Solyma their blood,  
 Themselves unbury'd, flow'd, a copious flood.*

In



# CHRISTIAN RELIGION. 137

In terms perspicuous Isaiah proves 450  
Thro' mis'ries, and thro' death that it behoves  
Messiah to his kingdom to advance,  
And with the choicest gifts his church t' enhance.

Thus doth he deep futurity explore. 454

*\*Who hath believ'd our words, or known God's pow'r?*

*He rose up, in God's sight, a tender shoot.*

*In dry, and barren ground was fixt his root.*

*No grace, no beauty had he in men's eyes.*

*With griefs, and sorrows broke, all him despise.*

*Blasted from heav'n we thought him, who hath borne 460*

*Our sins, and made him th' object of our scorn.*

*For our transgressions wounded, all our peace  
Sprung from his stripes, God's wrath thro' him did cease.*

*Like guideless sheep we all have gone astray,*

*And ev'ry one hath follow'd his own way. 465*

*God laid on him of all our crimes the pains,*

*And penalties — Struck! lo, he ne'er complains!*

*Silent as lambs under the butcher's knife,*

*From bonds and judgment he resign'd his life.*

*But who can worthily his state declare? 470*

*Who can describe his glory, past compare,*

*After*

138 THE TRUTH OF THE

*After return to life! — Tho' God allow'd  
That he should bear of mis'ries such a crowd;  
Yet since he freely was the sacrifice  
For all the sins of men, he shall arise, 475  
Shall see his seed, eternal life commence,  
At pleasure, all the gifts of God dispense.*

Who can place this to prophets, or to kings?  
Christ's Gospel the true application brings.

SECTION XX.

*And to their being good Men who put him to Death.*

Many a Jew in error doth abide, 480  
Bias'd by causeless prejudice, and pride,  
Much on his pious ancestors insists,  
Much on the virtue of the vengeful priests.

But from the law and prophets we declare 484  
What kind of men these priests and fathers were.  
\*Uncircumcis'd in heart, and ears, with rites,  
And cer'monies this people much delights,  
And words, to honour God, mean time the heart,  
In these pretences, has not any part.

Their

\* Jer. iv. 4. vi. 10. Is. xxix. 13. Deut. xxxii.

# CHRISTIAN RELIGION. 139

Their boasted fathers scarcely could withhold 490  
 From killing Joseph, that good brother sold  
 To slav'ry.—With continual broils and strife  
 Their fathers wear'd Moses of his life,  
 Their patron, prince, and guide who them convey'd  
 From tyranny, whom earth, sea, air obey'd. 495  
 These loath'd, ingrate, the bread divinely given,  
 Murmur'd, tho' fill'd with fowls sent them from  
 Their fathers left good David for his son [heav'n.  
 Th' aspiring, bold, rebellious Absalon.

They were their fathers who in riotous guise \* 500  
 Made, in God's house, their priest their sacrifice.

Next view we the chief priests.—†Lo, they conspire  
 The death of Jeremy — their wild desire  
 Is check'd — but in a prison he must lie  
 Till, the town sack'd, he gain'd his liberty. 505

If any think those priests more free from crimes,  
 Who bore the sway, in the Messiah's times,  
 Let him Josephus read — he represents  
 Their wicked acts, the cruel punishments  
 Which they sustain'd, their tortures bitter smart, 510  
 All which he thinks far below their desert.

With

\* 2 Chron. xxiv. 21.

† Jer. xxxviii, xxxix.

140 THE TRUTH OF THE

With pride, ambition, and the thirst of gold  
Tainted all over, could these men behold  
A man of upright ways, with rage unmov'd,  
Whose precepts, and whose acts their lives reprov'd?  
His virtue gave offence. — A Rabbi says 516  
Prophetic'ly, that in Messiah's days,  
As impudent as dogs that race shall be  
Like asses cross, wild beasts in cruelty.

SECTION XXI.

*An Answer to the Objection, that more Gods than one are  
worshipped by Christians.*

Two accusations 'gainst us yet appear, 520  
Preferr'd by Jews. — The first we answer here.  
Christians adore more Gods than one, they say.  
Malice alone doth this false gloss display.

Philo, in God, oft makes distinctions three.  
And yet in Philo nothing wrong they see. 525  
The cabalists, whom some confide in most —  
Like us — have Father, Son, and Holy Ghost.  
The Jews th' inspiring spirit represent  
No creature, yet distinct from whom he's sent.

CHRISTIAN RELIGION. 141

By David, and Isaiah,\* Christ, the Word, 530  
Is dignified by th' name of God, and Lord.

SECTION XXII.

*And to that, that a human Nature is worshipped.*

The other that we pay the same respect —  
On God and Jesus equal praise reflect,  
Admits as obvious answers — We assign  
No worship not enforc'd by writ divine. — 535  
The latter is no creature. — \*David's claim  
All Jews ought to obey made in Christ's name.  
The excellence of power which he did gain  
His deity must clearly ascertain.  
He conquer'd death, was by great numbers view'd  
Alive again on earth. He was endu'd 541  
With God's Omnipotency, without doubt,  
Since by his name the devils were cast out,  
After ascension; corporal ails all cur'd,  
The gift of tongues t' illit'rate men insur'd. 545

\* If. xxv. 9. Pf. xlv. cx. † Pf. ii. cx.

## SECTION. XXIII.

*The Conclusion of this Part, with Prayer for the Jews.*

Curious researches are not our intent,  
To shew all right, in Christ, was all we meant.  
Him we refer, his doctrine who receives,  
To Scripture, which full satisfaction gives.

May God so far illuminate each Jew 550  
That he these truths divine may clearly view !  
May he effect those pray'rs of Christ, which he  
Pour'd forth, for them, whilst hanging on the tree.



---

---

THE  
T R U T H  
OF THE  
CHRISTIAN RELIGION.

---

B O O K VI.

SECTION I.

*A Refutation of Mahometism. — Its Rise.*

**H**OW fixt, and constant, in an adverse state,  
The mind of man! In affluence how elate,  
How careless, how relaxed! That zeal sincere,  
That piety, so brilliant ev'ry where,

Reflecting

Reflecting splendid rays of heav'nly grace, 5  
Thro' ev'ry step of that disastrous race,  
Which persecution's rage made Christians run  
Soon droop'd when those afflictive days were done,  
For, lo! great Constantine the reins receives,  
And his whole countenance to Christians gives! 10  
Honours accrue, all men profess the word.  
The universe seeks Christ, with one accord.

From this security foul discord springs.  
Perpetual wars arise 'mongst Christian kings.  
Ambition in the church sprung by degrees, 15  
Bishops with deadly feuds sought th' highest sees :  
And, as at first, th' erroneous pref'rence given  
To th' tree of knowledge caus'd the curse of heaven,  
So curious learning now, to piety  
Preferr'd, much mischief wrought and misery. 20  
Like Babel's builders whilst they aim'd to reach  
Impossibles, and things too high to teach,  
In dissonance and nonsense they were lost,  
Whilst jarring notions to and fro were tost.  
The vulgar seeing this, unfix'd of mind, 25  
The Scriptures blam'd, the cause unskill'd to find.

Sincere religion too was now disgrac'd,  
In rites, like Jews, the whole of it they plac'd.

Into

# CHRISTIAN RELIGION. 145

Into the church at length such errors came  
That few were Christians more than in the name. 30

God seeing these corruptions, 'gainst them sent,  
From the recesses of the continent,  
Vast armies like a deluge, who soon hurl'd  
Havock and ruin on the Christian world.

This dreadful carnage having not th' effect 35  
Men's errors and disorders to correct,  
God suffer'd Mahomet his seeds to strew  
Pestif'rous, which in Araby first grew.  
The Saracens imbib'd these poisons soon,  
Who from Heraclius had all fealty thrown. 40

Quickly these ravagers the world infest,  
Many fair provinces subdue i' th' East —  
Afric o'errun resistless, pass the main,  
Display their conqu'ring flags in distant Spain.  
With them the Turks incorporate. The tide, 45  
Impetuous now, no outwork can abide.  
With Asia, Greece is in short space o'erthrown —  
Long, where they come, each place is made their  
own.

## SECTION II.

*The Overthrow of Mahometism, in denying Enquiry  
into it to be made.*

For war contriv'd this system much in rites,  
And ceremonies frivolous delights. 50  
Demands implicit faith, its books unseen,  
And blind obedience to its discipline.  
The Alcoran the vulgar are forbid.  
What is that ware that's from the buyer hid?  
'Tis true that all men have not parts alike. 55  
Many, from pride too, upon errors strike.  
Some thro' irreg'lar passions fall, and some  
To fix their rest in them, supinely come  
By custom — But will not our God take care  
That all his servants shall his knowledge share, 60  
Who seek it in sincerity, with awe?  
Whose whole desire is to find out his law,  
Of worldly aims divested? Who implore  
His aid? And what thing should be wish'd for more?  
No branch of truth can merit more regard 65  
Than that whereon depends our last reward.

SECTION III.

*A Proof against the Mahometans from the Books of the Hebrews and Christians, and that they are not corrupted.*

Mahomet and his followers agree  
That Moses had, from God, his ministry,  
As likewise Jesus. — Further they allow  
The sanctity of those who first did sow 70  
Christ's doctrine. Yet the Coran dares record  
Many things counter to the Scripture word.

That Christ was crucified, and rose again  
All the Apostles constantly maintain.  
False Mahomet teacheth quite contrary, 75  
Says Christ was ta'en to heaven privily,  
Imposeth lyes most palpable and gross —  
That Christ was was never fastned to the cross,  
But his resemblance — therefore did not die,  
But craftily deceiv'd the public eye. 80

How can they this support? — They boldly say,  
Which foul aspersion we have wip'd away,\*  
Our Scriptures are deprav'd, — of Mahomet  
That John said something with the Paraclete †

K 2

They

\* Book III.

† The Comforter, John xiv.

148 THE TRUTH OF THE

They feign, which Christians have eras'd.—This case  
Must fall before, or after Mah'met's days. 86  
Not after, it is plain.—These books were us'd  
In ev'ry place, in ev'ry tongue diffus'd.  
Before, there was no need, for who could reach  
To know what doctrines Mahomet would teach? 90

SECTION IV.

*From a Comparison of Mahomet with Christ.*

We now their doctrines' qualities compare,  
To try which of the two appears more fair.

Mah'met owns Jesus for the Christ, we find,  
Calls him of God, the Wisdom, Word, and Mind.  
Says no man was his father. All agree 95  
Mahomet's birth to have been nat'rally.  
Jesus was free from blame, charg'd with no crime,  
In highest acts of goodness spent his time.  
Mahomet was a robber long — to th' last  
Effeminate, voluptuous, unchaste. 100  
Mahomet owns that Christ went up on high;  
But his remains still at Medina lie.



SECTION V.

*And of their Deeds.*

Compare we now their acts — Jesus, we find,  
 Gave vigour to the lame, sight to the blind,  
 Health to the sick, nay rais'd some from the dead, 105  
 Such influences had God on him shed,  
 As Mah'met owns. But he the world alarms,  
 Declares that not with miracles, but arms,  
 His mission was. — Yet some \*Mussulmans do  
 Ascribe to him the pow'r of mir'cles too. 110

But ah, how trifling all of them appear!  
 A dove was taught to fly down to his ear.  
 Some have no witnesses. — Absurd pretence!  
 One night they say that he a conference  
 Held with a † camel. — Not content they soon  
 Declar'd he seiz'd a huge piece of the moon  
 Dropt in his sleeve, which he sent back again,  
 That her own roundness still she might retain.

\* The Turks mean by this word a true believer.

† Azoara lxiv

## SECTION VI.

*Of those who first embraced both Religions.*

The men, who Christ's religion first embrac'd,  
Led harmless lives, their trust in heaven plac'd. 120  
Can such men err beguil'd by shams? They share  
Too much the fruits of God's partic'lar care.

The first Mahometans were robbers, rude,  
With no one trait of civil sense endu'd.

## SECTION VII.

*The Methods whereby both Religions were propagated.*

But now the diff'rent methods must be shown 125  
By which each of these doctrines was made known.  
By miracles the Christian credit gain'd,  
And by great torments patiently sustain'd.

No miracles Mahometans e'er wrought,  
Never to deaths or miseries were brought 130  
For their religion, which is nothing more  
Than war's attendant. — Conquest goes before,  
This doctrine follows. — All their argument  
Is their success, their empire's vast extent.

But

## CHRISTIAN RELIGION. 151

But what is more fallacious? They condemn 135

All Pagan worship, Pagan rites contemn.

And yet what victories have Pagans won!

What provinces and kingdoms over-run!

Of Persian, Macedonian, Roman name

Pagans have conquer'd all where'er they came. 140

Boast not too much, proud Turks! Both land and sea

Oft have beheld your slaughter and dismay.

\*Spain has expell'd you.—All obnoxious are,

Both good and bad to ev'ry chance of war.

And can your arms unjust, with common sense, 145

To a religious motive make pretence?

No where a true religionist we find

Professing with reluctancy of mind.

Conviction must precede to prove all right,

Compulsion only makes a hypocrite. 150

He who by threats and force extorts assent,

Proves that he cannot trust his argument.

But Turks themselves this false pretence destroy

Suff'ring all people their own faith t' enjoy.

Sometimes too they assert that Christian men, 155

By their own law, salvation may obtain.

\* The Moors were driven out of Spain about the year 1492, under Ferdinand and Isabella.

## SECTION VIII.

*The Precepts of both Religions compared.*

Patience Christ's doctrine teaches, love to all,  
Revenge the other.—Wedlock Christians call  
A tie insoluble. But they enforce  
A right to separate, allow divorce. 160  
The husband, by the love that he has shown,  
Here points the way to love of him alone.  
There that most carnal law indulgence gives,  
Women on women fresh provocatives.  
Religion here is planted in the soul. 165  
There in external things they place the whole.  
Here we allow the use of meats and wine.  
There they forbid that drink, and flesh of swine.  
And yet the mod'rate use of wine we find  
Tends to the good of body and of mind.  
How monstrous and absurd, types to repeat.  
And figures, sound religion, once compleat!

CHRISTIAN RELIGION. 153

SECTION IX.

*An Answer to the Objection of the Mahometans concerning  
the Son of God.*

The Turks affect to think it mighty odd  
That Christians should ascribe a Son to God,  
Who has no wife. Oh gross, and grov'ling thought!  
Can energy divine so low be brought? 176

Prophet and people all are of a piece,  
Of God, he tells things as absurd as this.  
That God has a cold hand he dares aver,  
As he had found — is carried in a chair. 180

Jesus is, in a sense sublime, the Son.  
Mah'met doth, for God's word, our Saviour own.

SECTION X.

*Many Absurdities in the Books of Mahometans.*

But oh, the monstrous, vile absurdities  
In Turkish books! The low ridic'lous lies!  
Thus that a woman beautiful, and fair 185  
Learn'd of some *drunken* angels such an air  
Of melody divine, that she could fly,  
At pleasure, by it buoy'd, above the sky,

That

That once she mounted up, in heav'n, so far,  
That God infix'd her there the ev'ning star. 190

A mouse in Noah's ark is said t' have sprung  
Spontaneously, bred from an el'phant's dung.

They say a cat came from a lion's breath.

They tell a foolish tale concerning death.

Chang'd to a ram the grisly king, must dwell 195

For ever now, they say, 'tween heav'n and hell.

In th' other world they shall sweat out their cheer,  
And troops of women to each man adhere :

These things they read ; \* but ev'ry such pretence  
Proclaims a total loss of sober sense. 200

\* I cannot give a better summary of the absurdities of Mahometanism, than the following, which Mr. Stackhouse has taken from Nichol's Conference with the Theist. — "What strange stuff do we find in the Alcoran, about the Angel of death, whose head is so big, that, from one eye to another, is a journey of a thousand and seventy days ; of the Angels in the sixth heaven, one of which has seventy thousand heads, and as many tongues ; of the Cow supporting the earth, which has four hundred horns, and from one horn to another, is a journey of a thousand years ; of the Angels, which support the throne of God, and have heads so big, that a bird cannot fly from one ear to the other ; of the key of the treasury of one of Moses's subjects, which was so heavy, that it weighed down a camel ; and of the wives, and different shapes of Angels, some of which are like men, others like horses, bulls, and cocks, &c. with many more nonsensical absurdities of the like nature." See the large Notes.

S E C.



SECTION XI.

*The Conclusion, containing an Address to Christians, admonishing them of their Duty from the Matter we have discussed.*

To Turks we bid adieu.—But, O give ear  
Ye Christians of all names.—In love sincere  
This application we bring home to you,  
That good you may embrace, evil eschew. 204

To that great God who all, from nothing, made  
Lift up pure hands and hearts, implore his aid,  
Trust firmly in his providence, and care,  
Without whose leave no sparrow, nor a hair  
Can drop.—Fear not those who can do no more  
Than kill the body.—Fear him who has pow'r 210  
O'er soul and body both. Like trust repose  
In Jesus Christ his Son.—Each Christian knows  
That thro' his name alone to man is given  
The glorious prospect of the joys of heaven,  
Fully convinc'd that they who but in word 215  
Call God their Father, and his Son their Lord  
Can claim no promise, but they who fulfil  
God's precepts just, and do his righteous will.

May Christians as a precious treasure store  
 Christ's laws ! May they observe them evermore !  
 Often revolve the Scriptures, which will leave 221  
 In error none, who don't themselves deceive.

Honest and faithful men the authors were,  
 Illum'd with light from heav'n, of hearts sincere.  
 Would these involve the truth in a dark cloud ? 225  
 Conceal Christ's revelations, doctrines shroud ?

Bring we a mind for these great things prepar'd,  
 And for obedience, self let us discard,  
 With our own humours ; thus is truth receiv'd,  
 Thus we know all, to be done, hop'd, believ'd. 230  
 The blessed Spirit thus we may excite  
 The pledge of bliss, and everlasting light

And, O my friends ! of Paganism take care,  
 Its follies most religiously forbear,  
 And image worship first.—From the right road 235  
 The prototypes turn'd men, from the true God.  
 The service of a demon none can prize,  
 And hope th' advantage of Christ's sacrifice.

Next let all Christian men, with care, refrain  
 Pagan licentiousness ; with care abstain 240  
 From lusts inordinate, uncurb'd, which fire  
 The hearts of those who seek t' indulge desire.

Good

## CHRISTIAN RELIGION. 157

Good Christians will not only far outgo  
All Pagans, but the Scribes and Phar'ees too.  
A righteousness plac'd in external things 245  
Mankind to heav'nly glories never brings.

Actual circumcision has no part  
In Christ, but circumcision of the heart.  
Keeping his precepts just, the creature new,  
Faith, in love perfect, make a Christian true. 250  
Diff'rence of meats, the sabbaths, festal days  
Were only types of things which Christ displays.

Jesus foretold that in time's course should rise  
False prophets, and false Christs, who with bold lies  
Should men seduce, say they from God were sent. 255  
But holy Paul, their poisons to prevent,  
Warns us no other doctrine to receive  
But Christ's, tho' Angels should that doctrine give.

God who had taught the world in various ways  
And times, sent down his Son, in the last days, 260  
Th' effulgence of his glory, his express  
Personal likeness, sinful men to bless  
With doctrines most divine. All things which be,  
Or shall exist, by verbal energy  
He made; sustains, directs all by his pow'r, 265  
And having purg'd our sins, for evermore,

En-

158 THE TRUTH OF THE

Enthron'd in heav'nly state, at God's right hand  
More than angelic honour hath obtain'd.

Remember, Christians, what Christ's weapons are:  
Not such as Mahomet employ'd in war. 270

Spir'tual armour, able to throw down  
The devil's fortresses, and pride dethrone.

Our buckler is true faith's resplendent shield  
Which against Satan's fiery darts we wield.

Our breast plate is integrity. — Of blifs 275  
Eternal, the sure hope, our helmet is.

To pierce the soul's recesses, for a sword,  
We have the covenant, God's righteous word.

Carefully cherish mutual love, my friends!  
Which with such earnestness Christ recommends.

Let not too many masters with us be 281  
But one, — and our Lord Jesus Christ be he.

All Christians are baptiz'd into one name,  
Sects and divisions then we needs must blame.

To cure these ills, these holy texts are brought 285  
Let none himself think wiser than he ought.

Be wise, with temper, to the just degree  
Of knowledge, which God has dealt out to thee.

Bear with their weakness, who less understand,  
That, without strife, all may go hand in hand. 290

Those

## CHRISTIAN RELIGION. 159

Those who excel in wisdom, in kind love  
All others ought to be so much above.  
Is any wrong? — Endure, with patience stay  
Till God has brought him safe to the right way.

Now we know but in part, the time shall be, 295  
When we shall all these things most clearly see.  
And, O ye Christians! with partic'lar care,  
The loss of talents or misuse beware!  
Improve them to God's glory, vanquish sin,  
And to Christ's fold strive to bring others in. 300  
Good thoughts communicate.—Let your light shine.  
Make known the beauty of Christ's laws divine,  
By your examples.—Be 't your business here,  
By your good lives, to make his goodness clear.

Farewel, my countrymen, adieu! adieu! 305  
These well meant labours I demise to you!  
If here you find ought good, give God the praise.  
Pardon my want of pow'rs, if ought displease.  
Have due regard to human weakness, prone  
To faults — for such, let a good will atone. 310

## CHRISTIAN RELIGION. 159



---

# ANNOTATIONS

## TO THE

## FIRST BOOK.

---

### SECTION VII.

**V**ER. 189. The progress too of sciences and arts]  
Tertullian treats of this subject from history in the  
thirtieth section of his book on the Soul, thus; "But we  
find in all commentaries of human antiquities that man-  
kind encreased by degrees, exceedingly, &c." Soon af-  
ter he says — "The world is evidently more polished  
every day, and more knowing than heretofore." These

two arguments have caused. Aristotle's opinion to be exploded, that the human species never had a beginning, not only by the learned in history, but also by the Epicureans.—Thus Lucretius, v. 325.

*Præterea si nulla fuit genitalis origo*

*Terrarum & cœli, semperque æterna fuere,*

*Cur supra bellum Trojanum & funera Trojæ,*

*Non alias, alii quoque res cecinere poetæ?*

*Quo tot facta virum toties cecidere? nec usquam*

*Æternis famæ monumentis insita florent?*

*Verum, ut opinor, habet novitatem summa, recensque*

*Natura est mundi, neque pridem exordia cepit.*

*Quare etiam quædam nunc artes expoliuntur,*

*Nunc etiam augescunt, nunc addita navigiis sunt*

*Multa, modo organici melicos peperere sonores.*

If from eternity, the heav'n, and earth

Had always been without a genial birth,

Why higher than the war, and fall of Troy,

Don't other actions, other bards employ?

Whence is 't so many exploits, so often came

To die? Why not to bloom in deathless fame?

But I believe, in nature, all is new,

And that the world, not long since sprung, is true.

Hence do some arts receive a polish now,

And some improve. — Ships, navigation owe

Much to late times. — Musicians, but of late

Have tunes melodious produc'd. —

More

More to this purpose follows. — Virgil, in his sixth Eclogue, saith

————— Ut his exordia primis  
Omnia, & ipse tener mundi concreverit orbis.

How, from these first beginnings all things came,  
And the young world grew up —

The same in his first Georgic.

Ut varias usus meditando extunderet artes,  
Paulatim & sulcis frumenti quæreret herbam,  
Et filicis venis abstrusum excuderet ignem.  
Tunc alnos primum fluvii sensere cavatas,  
Navita tum stellis numeros & nomina fecit,  
Pleiadas, Hyadas, claramque Lycaonis Arcton.  
Tum laqueis captare feras & fallere visco  
Inventum, & magnos canibus circumdare saltus:  
Atque alius latum fundâ jam verberat amnem  
Alta petens: Pelagoque alius trahit humida lina:  
Tum ferri rigor, atque argutæ lamina ferræ,  
Nam primi cuneis scindebant fissile lignum:  
Tum variæ venere artes —

How various arts by practice, and by thought  
Men gradually struck out. Their corn they sought  
From furrows, fire from the flint's hidden veins.  
Then hollow'd trees first knew the wat'ry plains.  
Sailors the stars then number'd, nam'd the bright  
Pleiads, Hyads, and that splendid light

Lycaon's Arctus. Then men learn'd t' ensnare,  
 With birdlime to deceive, and to prepare  
 Dogs for the forest vast. One in a ring\*  
 Now strikes the river deep; and others bring,  
 To sweep the seas, long feans. They axes heave,  
 And use shrill saws. Wedges alone did cleave  
 Their wood, at first.—Then various arts came in.

Horace, book the first, satyr the third, says,

Cum proresperunt primis animalia terris,  
 Mutum & turpe pecus, glandem atque cubilia propter  
 Unguibus & pugnīs, dein fustibus, atque ita porro  
 Pugnant armis, quæ post fabricaverat usus:  
 Donec verba, quibus voces sensusque notarent,  
 Nominaque invenere; dehinc absistere bello,  
 Oppida ceperunt munire & ponere leges,  
 Ne quis fur esset, neu latro, neu quis adulter.

Men crept from earth a filthy race, and mute,  
 And with their fists and nails first held dispute  
 For masts, and kennels, then with clubs, then fought  
 With arms, which now experience had taught,  
 Till words they found their senses to explain,  
 And names invented. — Then from war t' abstain  
 Towns they began to fortify, in chief  
 Laws were enacted 'gainst th' adulterer, thief,  
 And robber —————

Grotius.

See also Ovid. Fast. lib. ii. v. 291. & lib. iv. v. 395.

S E C-

\* The casting net.

SECTION VIII.

Ver. 205. The gift of heav'n — may be perverted] God even foresaw that free natures would abuse their liberty, and that many physical and moral evils would arise from thence; nevertheless, he chose rather to permit such abuse, and its consequences, than not to create natures endowed with liberty. And why? Because as a free agent is a most excellent creature, and that which chiefly shews the consummate power of the Creator, God would not prevent the inconveniences flowing from the mutability of their natures. But, in the mean time, when it shall seem good to him, he can amend them through all eternity, by such ways as may be agreeable to his goodness, although he hath not revealed them. Le Clerc.

SECTION IX.

Ver. 215. Two efficient causes.] He strikes at the old disciples of Zoroaster and the Manichees. Le Clerc.

The Magians, a Persian sect, embraced these tenets of Zoroaster, and in Persia and India, the same notions are entertained, by many, to this day. Manes, a Persian, was the founder of the Manichean Heresy, the capital point whereof was, that there were two first principles, one the cause of Good, the other the cause of Evil.

## SECTION XI.

Ver. 236. For our conveniency.] If not for ours alone. We are not sure, but at least it is probable, that there may be other intelligent natures in the other planets. It is certain however, that all the heavenly orbs are designed partly for the service of man, and as far as we use them without the injury of any other creature. As we cannot be without the Sun, we rightly contend that he was created for us; unless we should pretend that we received such things as are necessary for us, from chance, which would be an absurdity. If a man should go into a house, furnished with all necessaries and conveniences for a human being, could he possibly think it fitted up so for any other creature but a man, who alone could enjoy it? Le Clerc.

## SECTION XV.

Ver. 353. They of Hebræan birth and extract were.] Herodotus in Terpsichore, says, "The Ionians receiving their letters from the Phœnicians, used them with a little alteration, and because the Phœnicians brought them into Greece, they were called-Phœnician." Timon calls them, "The Phœnician characters of Cadmus." Callimachus says, "Cadmus from whom Greece has got written books." Plutarch also, in his ninth book of Symposiacs, calls Letters, Phœnician or Punic, where he  
also



also says Alpha signifies an Ox in the Phœnician language, which is most true. Eupolemus, in his book of the kings of Judah, says, that Moses was the first wise man, and first taught the Jews letters, and that the Phœnicians first received them from the Jews. For the old language of the Jews and Phœnicians was the same, or very little different. Lucian says, Uttering some unknown words like Hebrew or Phœnician. Choerilus, in some verses on the Solymi, who he says lived near a lake (Asphaltites, I suppose, he means) says, "Speaking the tongue Phœnician." See a Punic scene in Plautus. — As the language of the Hebrews and Phœnicians was the same, so were the most ancient letters of both the same. Grotius.

We must understand by this the Samaritan characters. Le Clerc.

Dr. Prideaux says, that Ezra wrote out the whole Bible in the Chaldee character. For that having now grown wholly into use among the people after the Babylonish captivity, he changed the old Hebrew character for it, which has since that time been retained only by the Samaritans, among whom it is preserved even to this day. This was the old Phœnician character, from which the Greeks borrowed theirs. And the old Ionian alphabet bears some similitude to it, as Scaliger shews in his notes upon Eusebius's Chronicon. Prid. Con. Book V. pag. 495.

## SECTION. XVI.

Ver. 359. ~~Some were from Egypt, some from India.]~~ Sanchoniathon.

Some were from Egypt, some from India.]

Eusebius has saved what follows relating to the ancient Phœnicians, whose great teacher was Sanchoniathon. "The theology of the Phœnicians makes a dark and windy atmosphere, or blasts of dusky air, and the confused and murky chaos, the origin of all things. It teaches that these were, for many ages, infinite and unlimited. But they say, when this air or spirit grew pleased with his own beginnings, there succeeded a mixture; and that was called Love, or Desire. And this was the beginning of all created things. But this Spirit was not created. From this connection with the Spirit, proceeded *Mol*, *Mot*. Some call this matter. Some will have it to be the putrefaction of a watery mixture, and from this came the seed of the creation, and the generation of all things.

In Moses you have the Darkneſs, \* you have alſo the Spirit.

\* Milton deſcribes the holy Spirit's agency at the beginning thus —

— Thou from the firſt  
Waſt preſent, and with mighty wings outſpread,  
Dove-like ſatſt brooding on the vaſt Abyſs,  
And mad'ſt it pregnant —

Par. Loſt, Book i. l. 19.

Spirit. Love is signified by the word מַרְכַּפֶּת † Merachepheth. Plutarch, Symp. viii. prob. 1. explaining Plato, says, God is the Father of the world, not by the emission of seed, but by some other generative power inserted in matter, which he illustrates by this simile —

Πλήθυσι γάρ τοι καὶ ἀνέμων διέξοδοι

Θύλειαν ὄρνιν ———

The rushing winds impregn a female bird.

But מוֹת, Mot, whence the Greek Μόθος, Mothos, answers to the Hebrew תְּהוֹם, Tehom, the Greek Ἄβυσσος, Abyssus, which is the great matter of Ennius —

Corpore Tartarino prognata paluda virago.

From the mass Tartarine sprung procreant mud.

[That is, from the Chaotic body, for the next verse is

Quoi par imber, & ignis, spiritus, & gravi' terra.

In which fire, water, air, earth equal stood.]

This Mud afterwards separated into earth and sea. Apollonius, Argonaut. iv. says,

————— ἐξ ἰλὸς ἐβλάστησεν.

χθὼν αὐτὴ ———

The earth sprung from the mud —

Where the Scholiast observes, that Zeno says the Chaos, in Hesiod, is water, whence all things came. When that subsided,

† The word Merachepheth is further explained a little lower,

subsided, came mud, when that grew compact, the earth became firm. Observe, that this Zeno was of the Phœnicians, of whom Cittium was a colony, whence by the Hebrews, all people, beyond the seas, were called כְּתִים Chittim. Virgil, Ecl. vi. comes pretty near that of the Scholiast —

Tum durare solum & discludere Nerea ponto  
Cœperit, & rerum paulatim sumere formas.

Earth to grow firm began and in the seas  
To shut up Nereus, things now by degrees  
Assum'd their forms —

Numenius, quoted by Porphyry, about the Cave of the Nymphs, says, “That the prophet (that is Moses) said the Spirit of God was carried upon the waters, and Tertullian useth this phrase concerning baptism.

Because the word Merachepheth properly signifies the sitting of a Dove upon her eggs, therefore it follows, in Sanchoniathon, that the animals, that is, the stars, were in that mud, as in an egg. Hence the Spirit is called by the name of a Dove, and by the similitude of a Dove; Rabbi Salomon explains the word Merachepheth.

Nigidius, in the Scholiast of Germanicus, says, “They found there an egg of a wonderful magnitude, which rolling they threw out upon the earth, and that the dove sat upon it, and that after some days it excluded the Syrian goddess who is called Venus.”

Lucius Ampelius, in a book to Macrinus — “It is  
said

said that a dove sat many days upon the egg of a fish in the river Euphrates, and excluded a goddess bountiful and merciful to mankind." An egg, in Macrobius, is called the likeness of the world, and in the Orphics, as Plutarch and Athenagoras tell us, the beginning of generation. Hence, in Arnobius, the Syrian gods are called the progeny of eggs. — The gods, that is, the stars. For this follows in the Phœnician theology — "And Mot was enlightened, whence the sun and moon, and the great and little stars."

You see here, as in Moses, the light prior to the sun. Pherecydas having had Syrian masters, as both other authors, and Josephus in his first book against Appion, teach us, explained what Moses called אֶרֶץ Eretz, where plainly the dry land appeared above the water, and was called יַבֶּשֶׁת Jabashah, I say, Pherecydas explained it thus, — "The earth was named *Χθονία* Chthonia, when Jupiter conferred honour upon it." The place is extant in Diogenes Laertius, and other writers. Anaximander called the sea, "the remainder of the first moisture." For things were in confusion before they were separated, about which you have the very words of Moses in Chalcidius explaining the *Timæus*. — Linus learnt and taught us this :

Ἡ τότε τοι χρόνος ἦτο· ἐν ᾧ ἅμα πάντ' ἐπεφύκει.

This was the time when all things were confus'd.

Anaxagoras, "All things were jumbled together, but the mind divided and adorned them, and from confusion

re-

reduced them to order. And for this very thing Anaxagoras had the name of mind or intellect given him, as Timon Philaſius ſhews us :

Καὶ πῦρ Ἀνξαγόρην φασ' ἔμμεναι ἄλκιμον ἦρω,  
 Νῦν. Ὅτι δὴ νόον αὐτῷ, δεῖ ἰσταμένης ἐπαγείρας·  
 Πᾶσι συνσφύκωσιν ὅμῃ τετραγαμῖνα πρὸ ὄντιν.

And where, ſay they, exiſts that Hero ſam'd  
 That Anaxagoras, intellect nam'd.  
 His was the mind that ſuddenly aroſe  
 And all things then confounded could compoſe.

All theſe things come from the Phœnicians, whoſe commerce with the Greeks began at a very early æra. The ancients tell us Linus came from Phœnicia. Orpheus alſo drew his learning from the Phœnicians, of whom Athenagoras has this fragment; “Of the water was made mud.” Then he mentions a prodigious egg which ſplit, and flew into two parts, the heaven and earth.

From the ſame Orpheus, Timotheus the chronographer cites this : “Chaos was a dark night and hid all things under heaven. The earth was inviſible through great darkneſs, but the light breaking through æther illuminated every creature.” Grotius.

Ver. 360. Some were from Egypt.] Of the Egyptian notions Laertius ſays, in his Proem, that they were as follows; “That the beginning was matter, that the four elements were ſeparated out of it, and ſome animals perfected.



fectcd. And afterwards that the world was made and is perishable." Diodorus Siculus thus explains their opinions, " At the beginning of the creation, the heaven and the earth had the same appearance, their natures being mixed together. Afterwards these bodies separating from each other, the world took all around the same figure which now appears, and the air became invested with perpetual motion. The fiery parts of it ran up to the higher regions, the nature of fire tending upwards, by reason of its lightness. For the same cause the sun, and the rest of the luminaries are left on high continually whirling around, but the earthy and feculent parts, after their separation from water, kept their own place, by their gravity. But being perpetually agitated and turned about, from the more humid parts came the sea, and from the more solid the earth, but dirty and very soft. This, as soon as the fire in the sun begun to shine, grew compact, then by the fermentation of the surface, the moist parts bubbled up in several places, and produced putrefactions invested with thin coats, such as we still see about lakes and marshy places, where after the country has been cooled, the air suddenly becomes hot, and continues so for some time. These moist vesicles being impregnated by the heat, after the manner described, the animalcules produced by them, received their nourishment by night, from what fell from a surrounding mist, but by day they were corroborated by the heat. At last these fœtus having attained their perfect growth, and their integuments being shrivel'd and burst by the heat, all kinds of animals

appeared, and sprung forth. Some of these partaking of much heat, flew upwards and became birds. Those which received a terrene composition were reckoned in the rank of serpents, and other creatures which creep on the ground. Those which chiefly partook of a watery nature ran together to watery places, and were ranked with the natatile kinds or swimmers. But the earth continually growing firmer, by the heat of the sun, and the winds, at last was unable to produce any creatures of the larger size, but all things thenceforth were generated by copulation."

"It seems Euripides, who was a scholar of Anexagoras the naturalist, did not differ from these sentiments, about universal nature. For in his *Melanippe* he writes thus —

Ως ἑρᾶνδς τε γαῖατ' ἦν μορφῇ μία  
 Ἐπὶ δ' ἐχωρίσθησαν ἀλλήλων δίχα,  
 Τίτλισι πάσι, κ' ἀξίδωκαν εἰς φάος  
 Δίωδον, πῆλινά, θῆρας, ὅς ἄλμυ τρέφει,  
 Γίνεσσι τε θνητῶν. —

As heav'n and earth, in form were both but one,  
 But being separated gave first birth,  
 And brought to light trees, birds, beasts, and mankind  
 And all things foster'd by kind mother earth.

These accounts we have received of the first birth of things: But if it seem a paradox to any one that the earth had power at the beginning to produce living animals, they

they pretend they have evidence to prove it now. For that at Thebais in Egypt, when the Nile is at his height, the earth being moistened by it, and the heat of the sun falling suddenly upon it, and much putrefaction being occasioned by it, upon its surface, an innumerable multitude of mice is produced. If therefore the earth being now hardened, and the circumambient air not retaining its original temperament, animals are still produced from it, it is clear, say they, that at the beginning all kinds of living creatures arose from the earth."

Here if you add, God the Creator, who is called Mind by Anexagoras, you will see many things agreeing with Moses, and the tradition of the Phœnicians; heaven and earth mixt, the motion of the air, the mud or abyss, [or deep of our bible] the light, then the sun, moon, and stars, the separation of heaven, earth, and sea: then the birds, reptiles, fishes, and lastly all other creatures, even man himself. Grotius.

See Milton's *Paradise lost*, towards the end of the third Book. See also Book the seventh.

Ver. 360. Some from India.] Megasthenes in Strabo thus explains the opinions of the Indians. "They had the same sentiments with the Greeks, in many things, for they said both that the world was created, and is perishable, and that it is spherical. That God the Creator and Governor of it pervades the whole, that all things had their principles, that water was the principle of the world." Clement has taken the following words out of  
the

the third book of the Indian history of the same Megasthenes, Strom. I. "All things which were said about nature, of old, were said by philosophers far from Greece, such as the Brachmans in India, and by those who are called Jews, in Syria." Grotius.

Ver. 361. Linus and other Greeks.] We have already quoted the verse. Hesiod in his Theogony, says,

Ἦτοι μὲν πρῶτα Χαοῦ γένε', αὐτὰρ ἐπειτα  
 Γαῖ' ἐρύττετο, πάντων δ' αὖ ἀσφαλὲς αἶψ'  
 Ἀθανάτων, οἳ ἔχουσι κάρη νιφόεντα Ολύμπου,  
 Τάρταρά τ' ἠέροισα μυχῷ χθονὸς ἐρυοδείης.  
 Ἢδ' ἔρεος δὲ κάλλιτο ἐν ἀθανάτοισι θεοῖσι  
 Λυσιμήτης, πάντων τε θεῶν πάντων τ' ἀνθρώπων  
 Δάρμναισι ἢ γήϊοσι νόον ἢ ἐπιφροντα βυλὴν.  
 Ἐκ Χαοῦ δ' Ἐρεβός τε μέλαινα τε Νύξ ἰγνύοιτο,  
 Νυκλὸς δ' αὖτ' Αἰθήρ τε ἔ' ἡμέρα ἔξεγνύοιτο,  
 Οὗς τίκε κυσσαμένη, Ἐρίβει φιλότληι μιγνύσσα.

Chaos was first, then the broad earth, the well  
 For ever secur'd seat of gods who dwell  
 On high Olympus' old snow crowned head,  
 And those in Tartarus who rule the dead  
 In inmost earth. Then of immortals, Love  
 Most fair, care soothing, of all gods above,  
 And of all men heart easer. Then dark night  
 And Erebus from Chaos; then to light  
 Sprung day and ather, which before were not  
 Till born of night, by Erebus begot.

Upon



Ethereal. Then of the sea, and earth,  
 How they were founded and receiv'd their birth,  
 Then eldest, most compleat, and wisest Love  
 The cause of all in earth, and heav'n above,  
 By separating things —

From hence Apollonius, in his book on the same subject, took the following —

Ἡεῖδεν δ' ὡς γαῖα καὶ ἕρηνος ἡδὲ θάλασσα  
 Τὸ πρῶν ἐπ' ἀλλήλοισι μὴ συναρηρότα μορφή.  
 Νεῖκεσσι ἐξ ἀλαοῦ διέκριθην ἀμφὶς ἕκαστα.

He sung how earth, and heav'n, and sea at first,  
 All in one mass confus'd, from dark strife burst,  
 And disengag'd, took each its proper place.

Epicharmus, the oldest of comic writers, relating an ancient tradition, has this —

Ἀλλὰ λήγεται μὲν Χάος πρῶτον γυνιάξαι θεῶν.

Chaos is said t' have been before all gods.

Aristophanes, in his comedy of birds, has this passage (preserved by Lucian and Suidas) —

Χάος ἦν καὶ νύξ, Εἰς ὅς τι μέλαιν πρῶτον, καὶ Τάριαν εὐρύ.  
 Τῇ δ' ἔδ' ἀήρ, ἔδ' ἕραν ἦν. Εἰς δ' ἐν ἀπείρασι κόλποις  
 Τίχλει πρῶτον ὑπνέμοιο Νύξ ἡ μελανόπτερος ὦν.  
 Εξ ὧ πρὸς ἡλλομέναις ὥραις ἔβλαπτεν Εἰς ὃ ποθεινός  
 Στίλβων ἦτον πτερόγων χερσαῖν ἐκὼς ἀνιμώδεσι δίναις.  
 Οὗτος δὲ χάει πτερόων μιχθεὶς νυχίῳ κατὰ Τάριαν εὐρύν

Επίο-



Ἐστί τε οὖν γένε' ἡμίτερον, καὶ πρῶτον ἀνήγαγεν εἰς φῶς.  
 Πρώτερον δ' ἔκ τ' ἡ γένε' ἀθανάτων πρὶν Ἑρως συνέμιξεν ἄπαντα  
 Συμμιγνυμένων δ' ἰτέρων ἰτέροις γένε' ἕρως ἀκραιὸς τε  
 Καὶ γῆ, πάντων τε θεῶν μακάρων γένε' ἄφθιτον.

Chaos, and night, and dismal Erebus,  
 And Tartarus vast, were first. Nor earth, nor air,  
 Nor sky were yet, till on the breast immense  
 Of Erebus, dusky wing'd night an egg  
 Produc'd, impregnated by all the winds,  
 Whence, in revolving time, sprung forth bland Love  
 With golden wings refulgent. He, like gales,  
 Incorporate with Chaos, fled by night  
 And fast by Tart'rus procreated man,  
 And gave to light. Th' immortal gods themselves  
 Were not, till Love had sweetly things compos'd.

All things compos'd, the heav'n, the sea, the earth,  
 And all th' immortal gods receiv'd their birth.

It may be instantly seen that these verses were taken from the Phœnician system. And it is well known that the ancient Attics and Ionians had, for a long time, had commerce with the Phœnicians. Grotius.

Milton undoubtedly had an eye to these old pieces, and the beginning of the following, in his descriptions of Chaos. In one place particularly he calls

————— eldest night  
 And Chaos, ancestors of nature —————

Book ii. 894.

Ver. 362. Ovid.] The passage in Ovid referred to is obvious. It occurs at the beginning of his *Metamorphoses*, and well deserves to be read here, because it shews the principal things in the Mosaic account of the creation, in words of very near the same sense, and gives to, and receives much light from what we have said.

Ante mare & terras, & quod tegit omnia, cœlum,  
Unus erat toto naturæ vultus in orbe,  
Quem dixere Chaos, rudis, indigestaque moles,  
Nec quicquam nisi pondus iners, congestaque eodem  
Non bene junctarum discordia semina rerum.

Nullus adhuc mundo præbebat lumina Titan,  
Nec nova crescendo reparabat cornua Phoebe.  
Nec circumfuso pendebat in aëre tellus  
Ponderibus librata suis: nec brachia longo  
Margine terrarum porrexerat Amphitrite.  
Quaque erat & tellus, illic & pontus, & aër.  
Sic erat instabilis tellus, innabilis unda,  
Lucis egens aër: nulli sua forma manebat;  
Obstabatque aliis aliud: quia corpore in uno  
Frigida pugnabant calidis, humantia siccis,  
Mollia cum duris, sine pondere habentia pondus.

Hanc Deus & melior litem natura diremit.  
Nam cœlo terras, & terris abscidit undas:  
Et liquidum spisso secrevit ab aëre cœlum.  
Quæ postquam evoluit, cæcoque exemit acervo,  
Diffociata locis concordia pace ligavit.  
Ignea convexi vis & sine pondere cœli

Emicuit, summaque locum sibi legit in arce.

Proximus est aër illi levitate, locoque.

Densior his tellus, elementaque grandia traxit,

Et pressa est gravitate sui: circumfluit humor

Ultima possedit, solidumque coërcuit orbem.

Sic ubi dispositam, quisquis fuit ille Deorum,  
Congeriem secuit, sectamque in membra redegit,

Principio terram, ne non æqualis ab omni

Parte foret, magni speciem glomeravit in orbis.

Tum freta diffudit, rapidisque tumescere ventis

Jussit, & ambitæ circumdare littora terræ.

Addidit & fontes, immensaque stagna, lacusque,

Fluminaque obliquis cinxit declivia ripis,

Quæ diversa locis partim sorbentur ab ipsa,

In mare perveniunt partim, campoque recepta

Liberioris aquæ, pro ripis littora pulsant.

Jussit & extendi campos, subsidere valles,

Fronde tegi silvas, lapidosos surgere montes.

Utque dux dextrâ cælum, totidemque sinistra

Parte secant Zonæ, quinta est ardentior illis,

Sic onus inclusam numero distinxit eodem

Cura Dei, totidemque plagæ tellure premuntur;

Quarum quæ media est, non est habitabilis æstu:

Nix tegit alta duas: totidem inter utramque locavit,

Temperiemque dedit, mista cum frigore flamma,

Imminet his aër, qui quanto est pondere terræ,

Pondere aquæ levior, tanto est onerosior igne.

Illic & nebulas, illic consistere nubes

Jussit, & humanas motura tonitrua mentes,

Et cum fulminibus facientes frigora ventos.  
 His quoque non passim mundi fabricator habendum  
 Aëra permisit. Vix nunc obsistitur illis,  
 Cum sua quisque regat diverso flamina tractu,  
 Quin laniant mundum: tanta est discordia fratrum.

Eurus ad Auroram, Nabathæaque regna recessit,  
 Persidaque, & radiis juga subdita matutinis.  
 Vesper, & occiduo quæ littora sole tepeſcunt,  
 Proxima sunt Zephyro: Scythiam, septemque triones  
 Horriſer invaſit Boreas: contraria tellus  
 Nubibus aſſiduis, pluvioque madescit ab Austro.  
 Hæc super impoſuit liquidum, & gravitate carentem  
 Æthera, nec quicquam terrenæ fœcis habentem.

Vix ita limitibus diſcreverat omnia certis,  
 Cum, quæ preſſa diu maſſa latuere ſub illa,  
 Sidera cœperunt toto efferveſcere cœlo.  
 Neu regio foret ulla ſuis animalibus orba,  
 Aſtra tenent cœleſte ſolum, formæque Deorum:  
 Ceſſerunt nitidis habitandæ piſcibus undæ:  
 Terra feras cepit, volucres agitabilis ær.

Sanctius his animal, mentisque capaciſ unum  
 Deerat adhuc, & quod dominari in cætera poſſet:  
 Natus homo eſt: ſive hunc divino ſemine fecit  
 Ille opifex rerum, mundi melioris origo,  
 Sive recens tellus, ſeduſtaque nuper ab alto  
 Æthere, cognati retinebat ſemina cœli;  
 Quam ſatus Japeto, mixtam fluvialibus undis,  
 Finxit in effigiem moderantum cuncta Deorum.  
 Pronaque cum ſpectent animalia cætera terram,

Os homini sublime dedit cœlumque videre  
Jussit, & erectos ad fidera tollere vultus.

Before the sea, or earth, or heav'nly frame  
All the whole face of nature was the same,  
Which men call'd Chaos, undigested, rude,  
Of matter a dead mass, wherein the crude  
Discordant seeds of ill join'd things lay hurl'd.

As yet the sun no light gave to the world,  
Nor did the moon her waining light repair,  
Nor did th' earth, centre-pois'd, yet hang in air.  
The sea, her arms, as yet had never reach'd,  
Nor to the shores of lands herself had stretch'd.  
Where was the earth, there also sea and air,  
But neither firm, nor navigable were,  
Nor light the air. None its own shape retain'd.  
One thing oppos'd another. Close remain'd  
Cold things with hot, and wet with dry to fight,  
Soft things with hard, with heavy bodies light.

God and kind nature took this strife away,  
Dividing heav'n from earth, and earth from sea.  
The liquid æther from thick air he takes,  
And of all this confusion concord makes.  
The fire too of the light and convex sky  
Shone forth and fix'd its residence on high.  
The air is next in lightness and in height,  
The denser earth attracts by its own weight  
Th' expanded elements, and is depress'd.  
The sea circumfluous the last place possess'd,

And bound the solid globe. — He who dispos'd  
Thus his materials, and this scene disclos'd,  
Whoever of the gods he were, now bound  
The earth, on ev'ry part, and made it round,  
From the beginning. — Equal ev'ry way  
Thus form'd, he now pours forth the raging sea,  
The winds to make it swell, and round the land  
He fix'd the shores, at which the waters stand.  
Fountains he adds, and stagnant pools, and lakes,  
And rivers winding in their course he makes.  
These partly are by earth absorpt, but more  
Receiv'd in seas, for banks now beat the shore.  
Plains to extend, the vallies he commands  
To sink, woods to grow leaves, above the lands,  
The hills to rise. — And as two zones we find  
To th' right of heav'n, two to th' left assign'd,  
A fifth more hot; so doth his heav'nly care  
For the included world the same prepare,  
So many climates. The mid one, for heat,  
Unhabitable; frosts and deep snows still meet  
In two; and 'twixt th' extremes, and midst he fixt  
Of proper temper two, with cold, heat mixt.  
O'er these hangs air, which as it is more light  
Than earth and sea, exceeds the fire in weight.  
The mists, and clouds, and thunder, of men's minds  
The terror, he there fixt, and chilling winds.  
But the world's founder did not give to these  
The air to range, and ravage as they please,

Scarce



Scarcely now restrain'd, but that the world they rend,  
 Tho' in directions different they send  
 Their furious blasts. — Thus do these brethren fight.  
 Eurus to th' east retires, and rising light,  
 Zephyrus to th' setting sun : Boreas rough  
 In frozen, northern regions reigns aloof :  
 Opposite Ausser fixes, veil'd in clouds,  
 And rains perpetual, his face he shrouds.  
 O'er these he plac'd the æther, liquid, light,  
 No terrene dregs retaining. — Now stars bright  
 O'er the whole convex 'gan to blaze, before  
 Confounded in the mass, till nature wore  
 A reg'lar dress, to certain limits freed.  
 And now lest any place should creatures need,  
 The gods, and stars possess the heav'nly seats,  
 To water the neat race of fish retreats,  
 Earth receives beasts, the flowing air the fowls.

A creature more divine, and of a soul's  
 Residence capable, did yet remain  
 Unform'd. — Man is made over all to reign.  
 Whether by the new world's creator made  
 Of seed divine, or the fresh earth convey'd  
 From æther high, of heav'n cognate did hold  
 Some seeds; of which Prometheus took to mould  
 A likeness of the gods who govern all;  
 And when all other creatures' looks down fall  
 Prone to the ground, to man a form erect  
 He gave, and with his eyes the stars t' inspect.

You

You see here the dominion over all inferior creatures given to man; you see him made in the image of God, or the celestial.

Horace calls the mind, or soul of man —

*Divinæ particulam auræ.*

The particle of air divine.

Virgil,

— *Ætherium sensum.*

The sense ætherial.

And Juvenal, in his fifteenth Satyr, says,

— *Atque adeo venerabile foli*

*Sortiti ingenium, divinorumque capaces,  
Atque exercendis capiendisque artibus apti,  
Sensum a cœlesti demissum traximus arce,  
Cujus egent prona & terram spectantia. Mundi  
Principio indulsit communis conditor illis  
Tantum animas, nobis animum quoque.*

Thus we alone enjoy a reasoning wit,  
Of things divine, capacious, and fit  
For learning, and for exercising arts.  
From highest heaven we derive our parts.  
This all the prone, and downward creatures want.  
To them our common Maker lives did grant  
Sensitive only — Souls to us he gave.

Grotius.

Ver.

Ver. 364. Epicharmus.]

Ο δὲ γιτ' ἀνθρώπων λόγος παρὸν ἀπὸ τοῦ Θεοῦ λόγος.

Reason to man arose from that of God. Grotius.

Ver. 364. And great Plato's School.] Amelius the Platonist, says, " And this was that Reason or Word by which all things that are, always subsist, as also Héraclitus thought: and indeed *that* Barbarian thought that he was present with God both in the first arrangement of things, at the beginning, and in the Chaotic state of confusion. By this Word every thing whatsoever was made, and from him every animal had its being."

The person whom he calls barbarian was St. John the Evangelist, than whom Amelius lived somewhat later. Eusebius hath preserved these words, l. xi. c. 19. of his Preparation, and Cyril, l. viii. against Julian. Grotius.

Ver. 365. More ancient Orphics.] Some of these verses are as follows :

Αἰδὼν ὡς κίζω σε πατρὸς τὴν φθίγγαλο πρώτῃ,  
 Ηὐκα κόσμον ἀπαῖα ἱαῖς τηρίξαλο βυλαῖς.

By that great word of God, I thee adjure  
 Which then he spake, when first he did secure  
 The world at a command ———

The following also are extant in the admonition to the Greeks, amongst the works of Justin.

Θεία

Φθίγχομαι οἷς διμῖς ἐστὶ, θύρας γ' ἐπίθισθαι βεβηλόις,  
 Πᾶσιν ὁμῶ. Σὺ δ' ἄκκε φαισφόρῳ ἔκγονε μῖνης,  
 Μυσαῖ' ἱερίῳ γὰρ ἀληθείᾳ· μηδέ σε τὰ πρὶν  
 Ἐν γήθεισσι φανέντῃ φίλης αἰὼν<sup>Θ</sup> ἀμέρσῃ.  
 Εἰς δὲ λόγον θεῖον βλίψας τέτῳ προσέδρυνε  
 Ἰθύνῃ καρδίας τοῖρδ' αὐτ<sup>Θ</sup>, εὖ δ' ἐπίβανι  
 Ἀφρακίῳ μῦθον δ' ἐσόρα κόσμοιο ἀνακτα,  
 Εἰς ἐν' αὐτολείῃς· ἐνὸς ἔκγονα πάντα τίτυκται.  
 Ἐν δ' αὐτοῖς αὐτὸς περιήσσει· ὅδε τις αὐτὸν  
 Εἰσοράα θνητῶν· αὐτὸς δὲ γι' ἀήτας ὀρεᾶται.

Hence ye profane — To those who may attend  
 I sing. And thou bright Luna's offspring lend  
 Attentive ears, Musæus, I declare  
 Deep truths, let not the notions that adhere  
 So close, amuse, and steal thy life away.  
 Look to the word of God, make him thy stay,  
 And thy whole mind's director. One alone  
 Contemplate, one all perfect, by that One  
 Who governs all things, were all creatures made.  
 Him no man sees — his sight doth all pervade.

Grotius.

Ver. 372. Aratus.]

Οἷον γὰρ κακίῳ θεῶν ὑπὸ ποσσὶ φορεῖται  
 Αἰρίφανον Ἠριδανοῖο πολυκλαύτου ποταμοῖο.

Far as that river fam'd for scenes of woe  
 Eridanus, beneath the gods doth flow.

Ver.

Ver. 372. Catullus.] Catullus translating Callimachus introduceth the constellation called Berenice's Lock, speaking thus :

Sed quanquam me nocte premunt vestigia divum.

But tho' the gods by night upon me tread.

Grotius.

Ver. 374. Thales.] Thales was a Phœnician, as Herodotus, and Leander witness. Grotius.

Ver. 379. Aratus.] We have given the opinion of Anaxagoras before. Aratus, in the beginning of his *Phænomena*, says,

Εκ Διὸς ἀρχώμεθα. τὸν ἑδέποι' ἄνδρες ἰῶμεν  
 Ἀρρῆλον, μεταὶ δὲ Διὸς πᾶσαι μὲν ἀγνυαὶ.  
 Πᾶσαι δ' ἀνθρώπων ἀγοραὶ μετὰ δὲ θάλασσα,  
 Καὶ λιμένες· πάντα δὲ Διὸς κεχρήμεθα πάντα.  
 Τῷ γὰρ καὶ γένε' ἰσμέν· ὃδ' ἥπι' ἀνθρώποισι  
 Διξιά σημαίνει, λαὸς δ' ἐπὶ ἔργον ἐγείρει,  
 Μιμνήσκων βιότοιο λέγει δ' ὅτε βῶλ' ἀρίστη  
 Βυσί τε καὶ μακίλῃσι· λέγει δ' ὅτε διξιά ὥραι  
 Καὶ φυὰ ὑγρῶσαι καὶ σπέρματα πάντα βαλέει.  
 Αὐτὸς γὰρ τὰ γε σήμα' ἐν ἔραν' ἐγείρει,  
 Ἀγρὰ διακρίνας· ἰσκέψατο δ' εἰς ἐνιαυτὸν  
 Ἀγέρας, οἳ κε μάλιστα τετυγμένα σημαίνουσιν  
 Ἀνδράσιν, ἑράων ὄφρ' ἔμπεδα πάντα φύωσι.  
 Τῷ μὲν αἰὶ πρῶτον τε καὶ ὕστατον ἰλάσκειται·  
 Χαῖρε πάτερ, μέγα θαῦμα, μέγ' ἀνθρώποισιν ὄνειαρ.

From

From Jove our song begins. All mortals love  
 Of him to speak, the ways are full of Jove,  
 And all the throngs of men, the sea, the lakes  
 Are full of him, each man his gifts partakes.  
 ♣ We also are his offspring. Kind, he grants  
 To men auspicious tokens. Of our wants  
 Mindful, to labours needful he excites;  
 To dig, to plow, to plant, to sow invites.  
 \* For he such signs, in heav'n, throughout the year,  
 And stars has planted, orderly t' appear,  
 As may sufficiently to men make known,  
 What is, each season, fittest to be done.  
 Then first and last to him your off'rings bring.  
 Our Father, Wonder, Helper, always sing!

That by Jove, God the true Creator of the world, must be here understood, both the thing itself shews, and St. Paul in the seventeenth chapter of the Acts, *γ*. 28.

Ovid finished his *Phænomena* with these verses, as we learn from Lactantius:

Tot numero, talique Deus simulacra figura  
 Imposuit cælo, perque atras sparsa tenebras  
 Clara pruinosæ jussit dare lumina nocti.

In number so, and figure God has made,  
 In heav'n, the stars. They thro' the night display'd  
 Their light, at his command —

Chal-

\* See the Conformity of this with Scripture, Gen. i. 14.



## ANNOTATIONS. 191

Chalcidius has these words — “ To which also the opinion of the Hebrews is agreeable, for they deliver, that God the adorning of the world, had committed to the sun the province of ruling the day, and to the moon that of ruling the night. That he also disposed the other luminaries as marks, and signs of the seasons of the year, and tokens of the future crops.” Grotius.

Ver. 382. Virgil.] In his sixth *Æneid*, which Servius says was made up of many writings of the ancients, he says,

Principio cœlam & terras camposque liquentes,  
Lucentemque globum lunæ, Titaniaque astra  
Spiritus intus alit, totamque infusa per artus  
Mens agitat molem, & magno se corpore miscet.  
Inde hominum pecudumque genus, vitæque volantum,  
Et quæ marmoreo fert monstra sub æquore pontus.  
Igneus est ollis vigor & cœlestis origo  
Seminibus —————

From the first rise of things, a Spirit reigns  
Within the heav'n, the earth, the liquid plains }  
The lucid moon, Titanian stars, and all sustains.  
Thro' ev'ry part incorporate, the mind  
Governs, thro' the whole bulk it mixt we find.  
Hence men, birds, beasts, and monsters, which below  
Lie deep in the smooth sea, their beings owe.  
A fiery vigour, and cœlestial source  
Have their first seeds. —————

For

For the explaining these verses, the following from the fourth Georgic, may serve.

His quidem signis atque hæc exempla secuti  
Esse apibus partem divinæ mentis & haustus  
Ætherios dixerunt. Deum namque ire per omnes  
Terras tractusque maris, cœlumque profundum.  
Hinc pecudes, armenta, viros, genus omne ferarum,  
Quemque sibi tenues nascentem arcessere vitas.

Some, by these tokens, and examples led,  
That bees partake a heav'nly mind, have said,  
And draughts æthereal. For God goes thro'  
The earth, the sea, the heavens high. Hence do  
The cattle, herds, mankind, the savage race,  
Acquire their little lives, their lineage trace.

Hesiod in his Works and Days, writing of the creation of man, saith,

Ἡφαίστων δ' ἐκίλευσε περισπλύνον, ὅτι τὰ χίττα  
Γαῖαν ὕδρι φέρειν ἐν δ' ἀνθρώπων θείμιν αὐδὴν.

Vulcan he call'd, with speed to temper clay,  
And to the form he made the power of speech convey.

Homer saith in the seventh Iliad,

Ἀλλ' ὑμεῖς μιν πάσις ὕδωρ καὶ γαῖα γίνεσθε.

To earth and water you must all be turn'd.

For all things return from whence they came. Euri-

a

pides,

pides, in his Hypsipile, as Stobæus tells us, teaches us to bear all events courageously. Thus,

— κατὰ δ' ἀχθοῖσαι βροτοί  
Εἰς γῆν φέροντες γῆν. ἀναγκαίως δ' ἔχουσιν  
Βίον διδίδιν, ὅτε κἀρεπτοὶ γάχον.

Which Cicero thus translates in his third book of Tullian Questions:

*Quæ generi humano angorem nequicquam adferunt,  
Reddenda est terræ terra: tum vita omnibus  
Metenda, ut fruges, sic jubet necessitas.*

Mankind is troubled, oft, in vain.  
Earth must return to earth again.  
Man's life must be cut down, like corn,  
This is the fate to which we're born.

The same Euripides, in his Suppliants,

Εἰσαὶ' ἤδη γῇ καλυφθῆναι νεκρούς.  
Οὐδὲν δ' ἔκαγον εἰς τὰ σῶμα' ἀφίπλο,  
Εἰλαῦθ' ἀπῆλθι, πνεῦμα μιν πρὸς αἰθέρα,  
Τὸ σῶμα δ' εἰς γῆν· ὅτι γὰρ κελίημεθα  
Ἡμίτεροι αὐτὸ πλὴν ἰνοικῆσαι βίον.  
Κἀπύλα τὴν θρῆψάναι αὐτὸ δεῖ λαβεῖν.

Suffer the earth to hide the dead.  
From whence they came all things are sped.  
The spirit hastes to 's native sky;  
The body in the ground must lie.

N

These

These substances we but receive  
To act and dwell in, whilst we live;  
Which, after death, the earth must have,  
And that which fed them be their grave.

Callimachus in a Scazon, [which is a hobbling kind of Iambic] calls man, Πηλὸς ὁ Προμηθεύς, Promethean clay. Juvenal and Martial also mention this clay. Add this place of Cenforinus. "Democritus the Abderite, thought men were made of water and clay." The opinion of Epicurus was much the same.

Maximus Tyrius, in his first Dissertation, says, "In all this wrangling, contention, and difference, you may see one sentiment prevailing throughout the whole earth—that there is one God, the King and Father of all, and many besides, Sons of God, partakers of his administration.

This the Greek, the Barbarian, the Inhabitant of the Continent, and of the Isles, the Wise, and the Foolish, all say. — Sophocles says,

Εἷς ταῖς ἀληθείαισιν εἷς ἐστὶν θεὸς  
Ὁς ἑρᾶνόν τ' ἔτιυξε καὶ γαῖαν μακρὰν  
Πόσις τε χαροπὸν οἶδμα κἀνέμων βίας.

In truth there is one God alone,  
He who made heav'n and earth is one,  
The sea fair furling, and strong winds.

Ver. 385. Naked and simple, men trod the first stage  
Th' Egyptians said ————— Grotius.

Diodorus

Diodorus Siculus gives us the opinions of the Egyptians, as follows: "The first men being able to find nothing convenient for life, lived hardly, naked, had neither house, nor fire, and were utterly ignorant of cooked victuals." Plato, in his Politics, says, "God their master fed them himself, just as now men being more god-like animals than others, feed the creatures below them." Again; "They lived, for the most part naked, without beds, without houses."

Dicæarchus, the Peripatetic, quoted both by Porphyry in his fourth book against eating the flesh of animals, and as to the sense, by Varro on Agriculture, says, "Those ancient mortals, born next to the gods, being naturally very well disposed, and leading the best of lives, are esteemed the golden age." Grotius.

Ver. 391. Catullus.] He in his Epithalamium of Peleus and Thetis, saith,

Sed postquam tellus scelere est imbuta nefando,  
Iustitiamque omnes cupida de mente fugarunt:  
Perfudere manus fraterno sanguine fratres,  
Destitit extinctos natus lugere parentes,  
Optavit Genitor primævi funera nati  
Liber ut innuptæ potiretur flore novercæ:  
Ignaro mater substernens se impia nato,  
Impia non verita est divos scelerare penates:  
Omnia fanda, nefanda, malo permista furore  
Iustificam nobis mentem avertere Deorum.

The world being now with shocking crimes disgrac'd:  
 All having justice from their bosoms chas'd,  
 Brothers embru'd their hands in brothers' gore,  
 The son for parents dead now mourn'd no more,  
 The fire the death wish'd of his first born boy  
 That his betroth'd he freely might enjoy.  
 Unknown to her son's bed the graceless dame  
 Steals, and pollutes her Lares void of shame:  
 All things being thus, in the mad uproar tost,  
 Profane, and sacred — they God's presence lost,  
 And his justific mind estrang'd — Grotius.

Ver. 395. Moses of giants speaks, that savage race  
 Many both Greek and Latin writers trace.]

Josephus, in his fifth book of Ancient History, chapter the second, says, "The race of giants also remained, who for the great size of their bodies, and their shapes, (being not at all to be likened to other men in their persons,) were a prodigious sight, and terrible to hear of. Even now their bones are shewn, exceeding all belief."

Gabinus, in his description of Mauritania, says, that the bones of Antæus were found; the juncture whereof made sixty cubits. — Phlegon; the Trallian, in the ninth chapter of his book about wonderful things, mentions a head dug up at Ida, which was three times as large as the common size. He adds, that many bodies were found in Dalmatia, whose stretched out arms exceeded sixteen of common men. The same Phlegon tells us, that in the  
 Cim.



Cimmerean Bosphorus, a skeleton was found twenty four cubits long. A book of his is extant concerning persons who lived to great ages, certainly well worth reading.

Pausanias, in his *Laconics*, mentions human bones of an uncommon size, which were shewn in the temple of *Æsculapius*, at the city *Asopus*: and, in the first of his *Eliacs*, he speaks of a bone drawn out of the sea, which was formerly kept at *Pisa*, and believed to have belonged to *Pelops*.

*Philostratus*, in the beginning of his *Heroics*, says, that many gigantic bodies were discovered in *Pallene*, by rains and earthquakes.

*Pliny*, in the sixteenth chapter of his seventh book, says, that "a mountain in *Crete* being broke open by an earthquake, a body was found in an erect attitude, which some say was *Orion's*, others *Eetion's*. It is reported, that the body of *Orestes* being dug up by the command of an oracle, was found to be seven cubits. *Homer* also, the poet, who lived near a thousand years before us, often complains that the bodies of men were less than those of old times."

*Solinus*, chapter the first, says: "For who was there born, in that age, who was not lower than his parents in stature? The remains of *Orestes* witness the bulk of the ancients, whose bones being found by the *Spartans*, at *Tegæa*, in the fifty eighth *Olympiad*, on the admonition of an oracle, are said to have measured full seven cubits." Other credible writings of antiquity have this also, "that in the *Cretan* war, at a time when the land floods had

swollen the rivers above their banks, and torn the ground; after the waters were gone off, a human skeleton was found among the many chasms, of three and thirty cubits. With the desire of seeing this, L. Flaccus, the lieutenant general, and Metellus also himself, being exceedingly possessed, enjoyed the sight of a prodigy, which they could not believe from report." Of a molar tooth of a man seen by St. Austin himself: see book the fifteenth, chapter the eleventh of his city of God. Grotius.

However respectable the authors quoted by Grotius, on this subject, may be, they may perhaps to many, seem to have been too credulous and too easily imposed upon, as it has been observed that most natural historians are too apt to be.

Monfieur Le Clerc's observation is this: "That some men of old, as also at present, were of greater stature than others, or exceeded other men, by a few feet, he should not scruple to believe, but that all were larger, he could no more believe, than that the trees were taller, or the channels of rivers deeper. Amongst all these things, and others of the like kind, there is and was such a proportion, as that the things might always answer each other."

Certain it is, however, that Moses, Genesis the sixth, verse the fourth, speaks of antediluvian giants, and it is impossible to say of what size they were. And there have been unquestionably most monstrous human bones dug out of the earth, which it seems absolutely impossible to account for, but upon the hypothesis of giants having existed at some time. It is true, that captain Brydone, a  
very

very sensible and ingenious late traveller into Sicily, observes, that though there is much said there about these monstrous bones, yet he could not get a sight of any, and yet there might have been some two thousand years ago. See what Stackhouse says upon this subject, Hist. Bible, page 93.

Ver. 397. Most nations both long known and lately  
Do with the deluge all their annals bound.] [found,  
Censorinus says, " But now I shall treat of that time which Varro calls historical: for he made three distinctions of times. The first, from the beginning of mankind to the old flood, which on account of our ignorance of it, he called unknown. The second, from that flood to the first Olympiad, which because there are many things fabulous related in it, he called fabulous. The third, from the first Olympiad to us, which he called historical, because the transactions of that period are contained in true history.

The Hebrew Rabbins call that age vain, which Varro calls *αἰνολογία*, unknown. Philo on the immortality of the world, has observed, that the shells which are found on the mountains, are a mark of the universal deluge.

Josephus says, " that Berosus, the Chaldean, following the most ancient writings, relates the same things as Moses, both of the flood that happened, and of the destruction of mankind in it, and also of the ark wherein Noah, the great patriarch of our race, was saved, it hav-

ing been carried up, by the waters, to the top of the Armenian mountains."

After giving the history of the deluge, Berosus added these words, which the same Josephus has in his first book, and fourth chapter of his ancient History. "It is said there is part of that vessel (the ark) still in Armenia on the mountain of the Cordæi, and that some go thither to fetch Bitumen from it; and that they use what they carry away chiefly as spells and charms."

Abydenus the Assyrian's account of the deluge, has some fabulous circumstances in it. He tells us, that Sifithrus had had it foretold him, by Saturn, that there was going to be a great flood, and was commanded by him to lay up all the learned works then extant, in Heliopolis of the Sipparæ. This done Sifithrus immediately sailed into Armenia, and soon found the truth of what the god had forewarned him. On the third day, after the storm was over, he sent out some birds to try whether they could see any land above the water; but they being received over an immense tract of waters, and finding no place to rest upon, came back to Sifithrus. But when this was done the third time, the birds returned with dirty wings. Then the gods took him away from mankind. The ship arrived at Armenia, and the wood of it furnished the neighbourhood with charms, and amulets, and spells, against misfortunes.

Sifithrus, as also Ogyges, and Deucalion, are names signifying the same thing, in different languages, as Noah doth in the Hebrew, in which Moses wrote, who expressed  
proper

proper names in such a manner that their meaning was understood by the Hebrews.

Abydenus also mentions the dove which was sent out of the ark. Plutarch likewise, in his book, whether land or water animals have most cunning, says, "They tell you that a dove sent out of the ark, was a certain evidence, when she returned, of the continuance of the storms, and of fair weather, when she flew quite away."

The word *Αράξ*, Larnax, (the ark) must be noted both in this place of Plutarch, and also in a passage of Polyhistor, and in the books of Nicholas Damascene, and Apollodorus, and in those writers which Theophilus of Antioch, book the third, makes use of: it answers directly to the word *תבה*, Tebah of Moses for the ark, and so Josephus translates that word.

Lucian, in his piece about the Syrian goddess, having begun to treat of that most ancient temple which was at Hierapolis, adds this curious story: "Many say that Deucalion, the Scythian, founded this temple; that Deucalion, in whose time there was so great a flood. The story is this, as I have heard it from the Greeks themselves. The race of men, which now exists, was not the first, for that first race all perished. But these are of a second stock, which from Deucalion, again increased to so great a multitude. Of those first men these things are reported. Being unjust they committed wicked actions. They neither kept their oath, nor were hospitable to strangers, nor charitable to the poor, for which reasons great calamities came upon them. Suddenly the earth emitted an immen-  
sity

fity of water, prodigious rains fell, the rivers overflowed greatly, and the sea rose so high, that its waters covered the whole surface of the earth, and all the rest perished. Deucalion was the only man left alive to raise a second race of men, for the sake of his wisdom and piety. He was saved thus. Into a great ark which he had made, he put his wife, his sons, and their wives, and after them, came swine, and horses, and lions, and serpents, and all other creatures which are fed from the ground, by pairs. He received all, and they did not hurt him, but had a great love for him, divinely infused into them. They all sailed with him, in one bottom, till the water was abated.

“These things the Greeks relate of Deucalion. But besides these, a tale full of wonder goes about, at Hierapolis, that a vast chasm opening in the earth, in their country, and receiving all the water, Deucalion afterwards built a temple, and altars over the very fissure. I myself have seen this cavity. It is but very small now, but whether it were larger, of old, and is become so small at present, I know not. As a memorial of this event, they keep up this custom. Water is brought twice every year into this temple, from the sea. But the priests alone do not bring it; but all Syria, and Arabia; and from the other side of the Euphrates many persons go to the sea, and all bring water. This they first pour down into the temple, afterwards it runs into the hole, which though small, receives a great quantity. On doing this, they say Deucalion instituted this rite both as a memorial of the



the calamity, and of his own escape." Such is the tradition about this temple. Grotius.

Ver. 401. ——— America

Of the flood, raven, dove can something say.]

See Joseph Acoſta and Antonius Herrera. Grotius.

Ver. 403. The place where the ark reſted ſtill is known,  
And in Armenia to trav'lers ſhown.]

Theophilus, of Antioch, ſays, the remains of the ark were ſhewn in his days. Epiphanius ſays, " Even to this time the reliſts of the ark are ſeen in the Cordyæan country." Iſidore ſpeaks of Ararat, a mountain of Armenia, on which hiſtories teſtify, that the ark reſted after the flood: and ſays, there were to his days ſome remnants of its timber to be ſeen. Add theſe words of Haiton, the Armenian, in his ninth chapter. " In Armenia there is a higher mountain than any in the world, which is commonly called Ararath, and on the top of this mountain the ark firſt reſted, after the flood." Add the geographer of Nubia, and Benjamin's Itinerary.

What Moſes calls Ararat, the Chaldee interpreters tranſlate Kardû; Joſephus calls them Cordyæans, Curtius Cordæans, Strabo Gordyæans. Grotius.

Ver. 405. To Sodom's burning many a great name  
Bears witneſs, to th' old uſe we ſay the ſame  
Of circumciſion ———

In the nineteenth book of Diodorus Siculus, after describing the lake Asphaltites, there is the following account of the country near Sodom. "The neighbourhood being subject to subterraneous fires, and the air having a fœtid smell, makes the inhabitants subject to diseases, and of short lives."

Strabo says, "There are many signs of this country's having been burnt; for about Masada, they shew sharp burnt rocks, and caverns eaten by fire, and earth full of ashes, and drops of bitumen distilling from the rocks, and hot rivers conveying an ill smell to a great distance. These things give credit to what is reported by the neighbouring people, that thirteen cities had been inhabited there, of which Sodom was the chief, and that the compass of the ground it stood upon was about sixty furlongs. But by earthquakes, and fire bursting forth, and bituminous and sulphureous waters, the ground became a lake, the rocks took fire, some of the cities were swallowed up, and from the rest, such fled, as could get away."

Tacitus, "Not far from hence are those plains which they report to have been once fertile, and to have had great cities inhabited on them, which were burnt by lightning. The vestiges of them remain, the earth has a scorched appearance, and has lost the fertile qualities. Every production of nature, whether spontaneous or sown, whether in the blade or flower, or grown to the perfect form, being black and unsubstantial, vanishes into dust."

Solinus

Solinus in the thirty sixth chapter of the edition of Salmasius, tells us, " There is a dismal lake at a great distance from Jerusalem which the black and ashy ground shew to have been struck with fire from heaven. There were two towns there, one called Sodom, the other Gomorrah, about which whatever fruit grows, although it appears ripe, yet it cannot be eaten, for the outward skin of it includes only foot and ashes, which even, at a slight touch, exhales a smoke, and emits a light dust."

Concerning circumcision, Herodotus in Uterpe speaks, though somewhat erroneously, thus: " The Colchians, and Egyptians, and Ethiopians, were originally the only people who used circumcision. The Phœnicians, and Syrians, in Palestine, confess that they learnt it from the Egyptians. But the Syrians, about the rivers Thermodon and Parthenius, and the Macrones their neighbours, say they learnt it lately from the Colchians. These are the only circumcised people, and in this they imitate the Egyptians. Of the Egyptians and Ethiopians, I cannot tell which taught the other."

Josephus says with truth, that none were circumcised in Palestine Syria, but the Jews. Juvenal says of the Jews. *Præputia ponunt. Their prepuce they resign. Tacitus* that they instituted circumcision as a mark of distinction. See also Strabo, book the seventeenth. But so far are the Jews from confessing that they took this custom from the Egyptians, that, on the contrary, they publicly declare that the Egyptians learnt to be circumcised from Joseph. Nor was it common to all the Egyptians to be circum-

cised

cised, as to the Jews, as you may learn from the case of Appion, an Egyptian, in Josephus. Without doubt Herodotus, in the above quotation, said Phœnicians instead of Idumeans; as also Aristophanes did in his play, called the Birds, where he calls the Egyptians and Phœnicians, *ψωλὸς*, *psolous*, curtailed.

Ammonius on the difference of words, says, "The Idumeans were not originally Jews, but Phœnicians and Syrians." Those Ethiopians that were circumcised, were of the posterity of Keturah, as we shall shew presently. The Colchians, and their neighbours, were of the ten tribes which Salmanasar carried away. From thence also some of them came into Thrace. The Scholiast upon the *Acharnanienses* of Aristophanes, says, "The nation of the Odomantes are of Thracian extraction. They are said to be Jews." Where understand that Jews are put improperly for Hebrews at large, as is often the case. From the Ethiopians, circumcision passed over the ocean into the new world, if what is said of that custom being kept up in many parts of America be true.

Strabo, speaking of the Troglodites, says, "some of them are circumcised like the Egyptians."

But even Theodorus has taught us in a poem on the Jews, that the precept of circumcision was given first to Abraham. From this poem Eusebius has preserved these verses:

Ὁς ποθ' ἰὼς πάτρης ἐξήγαγε διὸν Ἀβραάμ,  
 Αὐτὸς ἀπ' ἑρανόθεν κίλισ' ἀνέρα παντὶ σὺν οἴκῳ  
 Σάρκ' ἀποσυλῆσαι πόσθης ἄπο, καὶ εἰ' ἰτίλισσιν.

Who

Who pious Abr'am brought from his own land,  
And him and all his household did command  
To circumcise. — The holy man obey'd.

The Idumeans, a nation who circumcised, were descended from Esau. His other name was Edom, which signifying red, the Greeks translated to *Ερυθρεάν*, Erythran, whence the sea called Erythrean, or the Red Sea, for so far reached the old dominions of Esau and his posterity. Those who were ignorant of their original, confounded them with the Phœnicians, as we lately said. Ammonius says, the Idumeans were circumcised, as also Justin, in his dialogue with Tryphon, and Epiphanius against the Ebionites.

The Ishmaelites were circumcised of old, but in the same year of their age as Ishmael, that is at thirteen. Josephus says, "A child was born to Abraham and Sarah in extreme old age. Him they immediately circumcised on the eighth day, and after him the Jews retain the custom of circumcising all their boys, at the same age. But the Arabians not till they are turned of thirteen. For Ishmael, the founder of their nation, who was a son of Abraham by a concubine, was circumcised at that age."

Origen, in his beautiful dissertation against fate, which is preserved by Eusebius, and in the Greek collection called *φιλοκαλία*, philocalia, has these words: "I know not how it can be maintained, that almost all who are born in Judea are under such a scheme of the planets, that they must be circumcised on the eighth day; must be  
am-

amputated, ulcerated, have inflammations and wounds inflicted upon them, and have need of surgeons at their first entrance upon life. But that the Ishmaelites, who live in Arabia, are under such a scheme, that they must all be circumcised in the thirteenth year, for this is reported of them." These Ishmaelites, Epiphanius disputing against the Ebionites explains to be the Saracens, and he is certainly right. For the Saracens always observed this usage, and from them the Turks took it.

The other first circumcisers were the descendants of Abraham by Keturah. There is a notable passage of Alexander Polyhistor, which both Josephus and Eusebius have preserved. "Cleodemus, the prophet, who is also called Malchus, writing a history of the Jews, as likewise Moses their lawgiver doth, mentions three names of Abraham's children by Keturah, viz. Afer, Asur, and Afra. He says Assyria was so called from Asur, and from the other two, Afer and Afra, the city Afra, and the continent of Africa. These fought with Hercules against Lybia and Antæus. Hercules married Afra, the daughter, and had a son by her called Dedorus. Dedorus had a son called Sophon, from whom the barbarian Sophaces are named." Here are other names, by the fault of transcribers, neither agreeing with Moses, nor with the books which we have of Josephus and Eusebius when compared together. But Afer doubtless was the person called by Moses אפר Apher, or Ephér, Gen. xxxv. 4.

By Hercules we must not understand that Theban so called, but another Hercules, a Phœnician, who was much  
more



more ancient. This Phœnician was the very Hercules, who, Sallust says, in his Jugurthine war, led his army into Africa. We see therefore whence the Ethiopians, a great nation of Africa, received circumcision, which they had both in the time of Herodotus, and such as are Christians amongst them even now retain; not from any obligation of religion, but out of reverence to a most ancient custom. Grotius.

Perhaps too from a regard to health and cleanliness in such a hot country.

Grotius mentions a number of ancient authors, of heathen nations, who wrote of Abraham, and quotes much from them. We shall only mention here these remarkable verses from that writer of high antiquity, who has given us the Orphics, and the short accounts of him from Eupolemus and Berosus which follow.

Οὐ γὰρ κεν τις ἴδοι θνητῶν μερόπων κραινότια  
 Εἰ μὴ μετογενῆς τις ἀπόρροζ' φύλα ἄνωθεν  
 Χαλδαίων· ἴδρις γὰρ ἔην ἄστροιο πορείης.  
 Καὶ σφαίρης κίνημ' ἀμφὶ χθόνα ὥς περιίλλαι  
 Κυκλοίερες, ἐν ἴσῳ τε καὶ ἀσφίτερον κινῶσκα.

Him who reigns over all none ever knew  
 But th' only Son his source from far who drew,  
 Chaldean born. Skill'd in the annual race  
 He round the earth could the great orbit trace:

Abraham was celebrated for his knowledge in astronomy, even by Berosus. And Eupolemus, in Eusebius,

O

says

says of him, that " he invented astrology and the Chaldaic learning."

Josephus has preserved the following words from Berosus concerning Abraham: " In the tenth generation from the flood, there lived, among the Chaldeans a great and just man, καὶ τὰ θεῖα ἐμπειροῦς, and who was skilled in heavenly affairs," or perhaps in astronomy Berosus might mean. That these words may be referred to Abraham properly enough, the order of the time shews.

Ver. 407. ——— The most famous acts  
Of Moses are recorded, &c.]

Very many are the ancients who have mentioned Moses. This is Justin's account of him from Trogus Pompeius. " Being therefore the conductor of the banished, he took away the things belonging to the sacred rites of the Egyptians, which they attempting to recover by arms, were obliged, by storms and tempests, to return home. Moses taking the road to their ancient country of Damascus, got possession of mount Sinai." This and what follows are truths mixed with falsehoods. Where Arvas is found in Justin, it must be read Arnas, that is Aaron, not the son of Moses, as Justin thought, but his brother, and a priest.

The Orphic verses, as the great Scaliger has corrected them, expressly mention his being taken up out of the water, and having the two tables given to him by God. Scaliger, by altering ὑλογίνης, as it was before corruptly written, into ὑδογίνης, gives us two of these verses thus:

Ω;

Ὡς λόγῳ ἀρχαίων, ὡς ὑδογενὲς διέταξεν  
 Ἐκ θεοῦ γινώμασι λαῶν κατὰ δίπλακα θεσμόν.

As old fame goes, the river born ordain'd  
 Who the two tables from God's hand obtain'd.

The words of Polemon, who seems to have lived in the time of Ptolemy Epiphanes, concerning the departure of the Hebrews from Egypt, are these: "Under Apis, the son of Phoroneus, part of the Egyptian army marched out of Egypt, and settled in that district of Syria, which is called Palestine, not far from Arabia."

There are many falsities also told concerning Moses, and this departure. Several of these Josephus hath shewn us, writing against Appion, as coming from the Egyptians, a people who always bore the most bitter enmity to the Jews, from whom also Tacitus took his accounts of these things. But it appears, on the whole, these authors being compared together, that the Hebrews, descended from the Assyrians, were possessed of a part of Egypt, and there lived a pastoral life: but afterwards being oppressed with servile labours, departed from Egypt under the conduct of Moses, with some Egyptians in their company, and taking their route through Arabia, at length came into Palestine, and there followed institutions contrary to those of the Egyptians. But in what manner the Egyptian writers have intermixed falsehoods with this history, how they differ from each other, how some of them contradict themselves, and how many ages they are exceeded

by Moses, in antiquity, Josephus clearly shews, in that excellent book.

The exhortation to the Greeks, which is ascribed to Justin, names as authors who have mentioned Moses, Polemon, Appion, Ptolemy Mendesium, Hellanicus, Philochorus, Castor, Thallus, and Alexander Polyhistor.

Strabo, though following the Egyptian writers, in that respect, he fancied Moses was a priest, says, "Many that honoured the Deity agreed with him. He said and taught that the Egyptians had wrong notions in making images of beasts and cattle to represent the Deity. That the Libyans and Greeks were wrong too in making statues, in the human shape to represent him. For that that Being only was God who comprehended us all, and the earth, the sea, and what we call heaven, and the world, and universal nature. What man of any sense would dare to make an image, like any thing we have about us? We ought to give over all image making, but setting apart a proper place, and a temple worthy of his service, there to worship him without any image." He adds, "that good men were convinced of this." Further, "That sacred rites were instituted by Moses, neither costly, nor odious for fanatic madness."

Pliny speaks of Moses thus, "There is another magical faction which sprung from Moses." And Juvenal says,

• *Judaicum ediscunt & servant, & metuunt jus  
Tradidit arcano quodcunque volumine Moses.*

The

The Jewish laws they learn, and keep, and fear;  
To Moses' mystic book strictly adhere.

But Dionysius Longinus, who was the favourite of Zenobia, queen of Palmyra, makes honourable mention of him, in his book on the Sublime. After having said, that those who speak of God, ought to take care to represent him to us, as great, pure, and unmixed, he adds, "Thus the lawgiver of the Jews, no common man, after having conceived of the power of God with due dignity, broke forth in the very beginning of his books of laws, thus: God said — What? Let there be light, and there was light. Let the earth be, and the earth was."

Chalcidius took many things out of Moses, and speaks of him thus, "Moses was the wisest of men, and was invigorated not by a human, but inspired with a divine eloquence."

Numenius writing about the Jews, as quoted by Josephus, says, "Then Jannes and Jambres, scribes of the sacred rites, were thought to be men of no small skill in magic, at the time when the Jews were driven out of Egypt. These therefore, as judged most able, were chosen out of all the Egyptians to oppose Musæus, the leader of the Jews, a man very powerful with God, by his prayers, and were believed to be the most capable to repel the calamities sent upon Egypt, by Musæus." He calls him Musæus, in conformity to the Greeks, by a name nearly like Moses, (I suppose, in their pronunciation) just as some called Jesus Jason, and Saul Paul. Grotius.

Ver. 427. — From Jonah we find spun  
A curious story, in old Lycophron.]

The verses are these,

Τρεισπέρα λείον, ὃν ποιεῖ γνάθοις  
Τρίτων· ἡμάλαψε κάρκαρον κύων.  
Εμπνὺς δὲ δαιμόνιος ἡπάτων φλοιόδενος  
Τινθῶ λείον· ἀφλόγοις ἐπ' ἐσχάταις  
Σμύραγγας ἐγάλαξε κωδείας πίδα.

The lion of three nights who int' his maw  
A rav'nous dog of Triton once did draw.  
Tearing his bowels, cook-like, in fervent heat,  
Tho' without fire, he turn'd, he toil'd; with sweat }  
In copious drops, his head all o'er was wet.

Upon this *bombast* place Tzetzes observes, "Because he staid three days in a whale's belly." Æneas of Gaza, in Theophrastus, says, "As it is sung of Hercules that, being shipwrecked, he was swallowed by a whale, and saved."

Tacitus, and also Servius, and Varro, and Verrius Flaccus, have observed, that the ancients used to refer every thing that was magnificent to Hercules, to heighten his glory. Grotius.

Ver. 442. No king, from David ever durst presume  
The character prophetic to assume;  
No learned man, so that from Malachi  
To Christ — four ages — none did prophecy.

No



## A N N O T A T I O N S. 215

No king ever attempted it, nor wise man, such as Esdras. Therefore the Hebrews used to annex to the writings of those times, the words — thus far the prophets, now begin the wise men.

In the first book of Maccabees, chapter the fourth, verse the forty sixth, we read, that the stones of the altar which had been defiled, were laid apart, by themselves, till a prophet should arise to answer, and determine what was to be done with them. In the ninth chapter of the same book, and the twenty seventh verse, we read, “And there was great affliction in Israel, such as had never been since the time that a prophet had not been among them.” Grotius.

### S E C T I O N. XVII.

Ver. 448. — The man who should build Jericho  
Again, should ever after childless go.]

Compare the sixth of Joshua, the twenty sixth verse, with the sixteenth, and thirty fourth verse of the first book of Kings. Grotius.

Ver. 450. That Bethel temple should be overthrown,  
Three hundred years before the thing was done.

Three hundred and eleven, as Josephus thinks, in the tenth book and fifth chapter of his ancient History. Grotius.

Ver. 452.

—— The name

Of Cyrus and his acts were known to fame  
From heav'n taught, lofty Isaiah long before.]

You find this in Isaiah chapter the forty fourth, and twenty eighth verse. See further, the forty fifth, from the first to the fifth verse. Eusebius brings a testimony both of the prophecy, and the completion of it, from Eupolemus, book the ninth, chapter the thirty ninth of his Evangelical Preparation. Grotius.

Ver. 455. To Salem's siege, and sack one clearly bore  
Prophetic evidence, sage Jeremy.]

Jeremiah the thirty fourth and thirty eighth chapters.

Ver. 457. Daniel of kingdoms' fates did prophecy.]

Daniel, chapter the second from the thirty second to the thirty ninth verse. The fifth chapter, and the thirtieth and thirty first verses. The seventh chapter. The eighth chapter and the twentieth verse. The tenth chapter and the twentieth verse. The eleventh chapter and second verse.

Ver. 460.

—— Then to Macedon.]

Daniel, chapter the second, and the thirty second, and thirty ninth verses. The seventh chapter and sixth verse. The eighth chapter, and fifth, sixth, seventh, eighth, and twenty first verses. Grotius.

Ver,

Ver. 461. Then in two parts divide, to th' offspring  
Of Lagus — of Seleucus th' other part.] [one

Daniel the second chapter, and the thirty ninth and fortieth verses. The seventh chapter, and the twenty first verse. The eighth chapter, from the twenty second to the twenty sixth verse. The eleventh chapter, from the fifth to the twentieth verse. Grotius.

Ver. 464. ——— chiefly the woe  
They from Antiochus must undergo.]

Daniel, chapter the seventh, and the twenty fourth and twenty fifth verses. The eighth chapter, and the ninth, tenth, eleventh, thirteenth, fourteenth, twenty third, twenty fourth, twenty fifth, and twenty sixth verses. Chapter the eleventh, from the twentieth verse to the end. The twelfth chapter and eleventh verse.

Josephus explains these places as we do, in the tenth book of his Wars of the Jews, chapter the twelfth, and in the twelfth book, chapter the eleventh. — Chrysostome in his second against the Jews, upon the testimony of Josephus, and Polychronius, and other Greeks. Grotius.

Ver. 469. — They were wrote after date.]

See Jerome upon Daniel. Grotius.

Porphyry was a rancorous enemy to the Christians, and wrote a bulky volume against their religion, containing fifteen books. The twelfth was entirely against the prophecies of Daniel. He had carefully studied all the  
Greek

Greek historians who had written of those events of which Daniel had prophesied, and found them all exactly fulfilled, for he was born in the year after Christ 233. Considering this, in order to overthrow them as prophecies, he took pains to prove them true, I mean all those relating to facts before the death of Antiochus, that it might be thought impossible that they should be written so long before, but must be the work of some other person under his name, who lived after Antiochus Epiphanes. He asserted therefore that all that related to the times before him was true, and all that related to the times after him, was false. This was done with a design to destroy the force of all those arguments which the Christians took from Daniel to prove the Messiah. See Prideaux.

## S E C T I O N   X I X.

Ver. 497. ——— defeat this grand design

Choice to restrain by overruling force

And by pow'r absolute to stop sin's course.

Tertullian expresses himself thus, on this subject, against Marcion II. "The whole liberty of the will therefore is granted him on each side, that man may always appear his own master, both in doing that which is good of his own accord, and avoiding evil of his own accord: since it is proper that he, though otherwise subject to the will of God, should do what is right at the pleasure of his own will, free will, I mean. But neither  
the

the reward of good or bad actions could justly be paid him, who would be found good or bad of necessity, and not of free choice. On this also the law is founded, not excluding, but proving a liberty, by performing obedience to it spontaneously, or committing transgression against it spontaneously. So that in either event a liberty of will is evident."

Origen treats this learnedly, as he useth to do other subjects, in his fourth book against Celsus, where amongst other things, he says, "That if you take away liberty from human virtue, you take virtue itself away." Grotius.

## SECTION XXII.

Ver. 535. That souls survive ————]

He who would see this argument more largely treated, may have recourse to Chrysostome on the second epistle to the Corinthians. To his Ethics, tome the sixth, against those who say human affairs are administered by dæmons. And to his fourth sermon on Providence. Grotius.

Ver. 538. Old Homer, the philosophers of Greece  
The Gallic Druids, Indian Brachmans this,  
This the Dutch, Thracian, and Egyptian race  
All held, and did as a first truth embrace.

Homer's notions about souls appear chiefly from that part of his *Odyssæy*, called *Nekuiai*, the state of the dead.

dead. The like Necyiaï, in Virgil, might be added. See Seneca in *Cædipus*, Lucan, Statius, and what you may find in 1 Sam. xxviii.

The philosophers of Greece, who have wrote of this matter, are Pherecydes, Pythagoras, and Plato, and their schools. Justin adds Empedocles; and Theodoret adds *Anexagoras*, and *Xenocrates*.

The Gallic Druids taught that souls do not die, as *Cæsar* witnesseth, book the sixth. *Strabo*, book the fourth, says of the same, "they and also others say that souls are immortal and incorruptible."

*Strabo* expresses the opinion of the Indian *Brachmans* thus: "They think that this present life is like an unborn foetus, and that death is a birth to a real and happy life to such as are wise."

*Herodotus*, in his *Uterpe*, says, "It is a maxim of the Egyptians that the soul of man is immortal." *Diogenes Laertius* says the same of them in his Preface.

*Mela*, book the second, says of the Thracians, that "some of them think the souls of the dead shall return. Others, that although they may not return, nevertheless they are not extinguished, but pass over to more happy regions."

Of the same Thracians, *Solinus*, chapter the tenth, says, "Some of them think the souls of the dead return: others, that they do not die, but are made more happy." Hence came their custom of burying their dead, with tokens of joy, which is mentioned both by these writers, and *Valerius Maximus*, l. i. c. vi. xii. What



we quoted from the Scholiast of Aristophanes, that some Jews came into Thrace, makes this credible.

What Orpheus says of the infernal regions, was taken from the Egyptians, as Diodorus Siculus tells us, book the first. Grotius.

Ver. 542. That th' universe shall be consum'd by fire  
And a last judgement come, many require  
Our faith, of Greek, Egyptian, Indian stock.]

The tradition that the world is to be consumed by fire, was formerly found in Hyfaspes and the Sybils, and now is to be seen in Ovid, and Lucan, and among the Indians of Siam. By Clement, from the sixth, the following from a Greek tragedy is quoted :

Εἶσαι γὰρ εἶσαι κτεῖναι αἰώνων χροῖον  
Οταν πυρὸς γέμοντα θησαυρὸν σχάσῃ  
Χρυσωπὸς αἰθήρ· ἡ δὲ βοσκομένησα φλόξ  
Ἀπαντα ταπίγεια καὶ μίλῃρσια  
Φλέξει μανιῖσ', ἵππῶν δ' ἄρ' ἐκλίπη τὸ πᾶν  
Φρεῦδ' μὲν εἶσαι κυμάτων ἅπας βυθός,  
Γῆ δὲ δένδρεων ἔρημον, εἰδ' ἀὴρ ὅτι  
Πτερῶν φῦλα βασάσει πυρεῦμιν.

The time shall come, as ages roll along,  
When golden æther, all the stores of fire  
Shall set at large, and the devouring flames  
Raging consume all sublunary things,  
When all these elements shall be dissolv'd,

When

When seas shall be no more — the earth devoid  
Of trees and men, of birds the scorched air.

Ovid, *Metam.* I.

*Esse quoque in fatis reminiscitur affore tempus,  
Quo mare, quo tellus, correptaque regia cœli  
Ardeat, & mundi moles operosa laboret.*

He calls to mind that the dread book of fates,  
When sea and earth and heav'n shall burn, relates  
A time to come, and the vast world shall fail.

Lucan, l. i.

—— Sic cum compage soluta  
Sæcula tot mundi suprema coegerit hora,  
Antiquum repetent Chaos omnia : mistis  
Sidera fideribus concurrent : ignea pontum  
Astra petent : tellus extendere littora nolet,  
Excutietque fretum : fratri contraria Phœbe  
Ibit, & obliquum bigas agitare per orbem  
Indignata, diem poscet sibi, totaque discors  
Machina divulsi turbabit sædera mundi.

Thus one last hour shall this whole frame dissolve,  
So many ages, in one wrack, involve.  
All shall into old Chaos fall again,  
Stars mixt with stars shall fight. — Into the main  
The fiery bright signs shall fall. — No more  
Earth to repel the sea shall stretch her shore.  
Quite counter to her course the angry moon  
Shall drive, and claim the day to spite the sun.

a

The

The whole machine in jars and discords hurl'd  
Shall break all order in the shatter'd world.

His uncle Seneca led the way to Lucan in the end of his epistle to Marcia. "Stars shall run against stars, and all material things burning in one fire, whatever now shines regularly, shall then blaze."

Of the Indians of Siam, see Ferdinand Mendez. Grotius.

SECTION XXIII.

Ver. 546. Nothing in nature can this proof refel,  
Or this tradition's far spread pow'r repel.]

This matter might be treated from better principles of philosophy, and more accurately, if we had room. First, the death of the soul ought to be defined, which would be fatal it, if either the substance of it could be annihilated; or if so great a change should happen to it, as that it should be deprived of all use of its faculties. Thus also corporeal things may be said to perish, if the substance of them shall cease to be; or if the form of them be so lost as that their very species is destroyed, as when plants are burnt, or are rotten, which may also be said of brute animals. Secondly, nobody can prove that the substance of the soul perisheth, since even bodies are not reduced to nothing, but are only divided, and have their particles scattered. Nor can any one prove, that, after death, the soul of man ceaseth to think, in which faculty the life of the soul consists; for it doth not follow, that if the body is destroyed,  
the

the soul is so too, whose substance nobody has proved to be material. Thirdly, nor yet can we shew the contrary, with certainty, by philosophical reasons drawn from the nature of the soul, because it is not known to us. The soul indeed is not to be annihilated, by its own nature, as neither are bodies. For this some singular operation of the Creator were necessary. But it might possibly be without thought, and without memory, which state might be called its death, as I said. Fourthly, but if the soul, after the dissolution of the body, should remain for ever in that state, nor ever return to its former thoughts, and memory, then no reason could be given for a divine Providence, which is clearly proved, by the above arguments of Grotius.

The goodness and justice of God, his love of virtue, and hatred of vice, which nobody can doubt to be in him, would then be vain names; since in that case God would confine his beneficence within the short, and slender advantages of this life, and make no difference between vice and virtue; the good and the bad equally perishing for ever, and never seeing any rewards or punishments, for those that do well, or otherwise. By this means God would cease to be God, that is, the most perfect nature. Take away God, and we can account, almost, for nothing. But since there is a God, and he is a lover of virtue, and hater of vice, it follows that the souls of men are immortal, and reserved for rewards and punishments in another life. But these things deserve to be more enlarged upon. Le Clerc.

Ver.

Ver. 558. The body's pow'rs reach but to things confin'd  
Bounded by time and place. Not so the mind,  
It deals in things abstracted, and can soar  
Above terrestrials — heav'nly things explore.

The soul or mind, when it conceives any thing exquisitely intellectual and abstracted, saith Aristotle, understands it as well or better than things that are less so. Because that which is sensitive cannot be without a body, but the mind may.

The mind, by its own powers, can overcome those affections which are born with the body, and those things which abstract the mind most from the body, are the mind's most excellent acts. Grotius.

## SECTION XXIV.

Ver. 575. ————— the right

Of governing our actions —————]

Man can also govern the inferior creatures. He has the knowledge of God, and of immortal natures. Sallust the philosopher, says, "An immortal being is known to no mortal creature."

Now it is a great sign of this knowledge, that there is nothing so grievous but the mind can despise it for the sake of God. Besides this power of understanding and acting is not circumscribed, as in other animals, but is indefatigable, and has a prospect open to infinity, and so far is like God. This difference between man and other creatures has been remarked by Galen. Grotius.

Ver. 578. The force of conscience comforting the mind,  
Or agonizing it, which all men find.

See Plato's first book of his Commonwealth. "When a person thinks he is near dying, then a fear and dread comes upon him, of things which never before entered into his mind." Grotius.

Ver. 582. This tyrants, this the most abandon'd men  
Could not suppress —————

That epistle of Tiberius to the senate may witness this: "What shall I write to you, conscript fathers, or how shall I write, or what shall I not write, at this time? May all the gods and goddesses destroy me worse than I perceive myself daily to perish, if I know." Tacitus having recited these words, makes this reflection: "So much were his villainies, and atrocious crimes his tormentors. Nor was it without reason that the most excellently wise man often affirmed, that if the minds of tyrants were laid open, gashes and wounds might be seen therein. Since as the body is cut and mangled with stripes, so is the mind with cruelty, lust, and evil designs."

Plato is the wise man whom Tacitus here means, who in the ninth of his Commonwealth, says of a tyrant, "He would really appear a poor wretch, if any one knew how to look into his whole soul; full of fear through his whole life, of palpitations and torments." The same philosopher has much the same thought in his Gorgias. Sen-  
tonius in the sixty seventh chapter of his Tiberius, going



to recite the epistle we have spoken of, has this introduction: "Lastly, weary of himself, in the beginning of such an epistle, he confesseth almost the whole of his miseries."

Claudian also had an eye to this place of Plato, when describing Rufinus, in his second poem, he says,

———— Pectus inusta  
Deformant maculae, vitiiisque inolevit imago.

Black marks of guilt are branded on his soul,  
In vices he grew up —————

# SECTION XXV.

Ver. 595. Was in our being to our best like God.]

The Stoics also took this from Plato, as Clement observes, from the fifth.

---

# ANNOTATIONS

## TO THE

## SECOND BOOK.

---

### SECTION II.

**V**ER. 15. Seutonius, Tacitus, and Pliny too.]

Seutonius speaks of Christ, in the twenty fifth chapter of his life of Claudius, where Chresto is written for Christo, because that name was better known to the Greeks and Latins.

Tacitus mentions him in his fifteenth book, where he speaks of the torments inflicted on Christians. These are his words: "The author of the Christian name was Christ, who under the empire of Tiberius was crucified by

by his procurator Pontius Pilate." Their great crimes, and hatred of mankind which he speaks of, in the same place, are nothing else but their neglect of the false gods: which same cause also Tacitus took for abusing the Jews, as did the elder Pliny, by whom the Jews are called a nation remarkable for their contempt of the gods. For most of the Romans had such a turn of mind, that they did not place their theology which was civil, and which Seneca praiseth, in the conscience, but made it to consist in outward acts, observing its rites, as commanded by the laws, believing that worship belonged more to prescript custom, than to the essence of the thing. See the opinions of Varro and Seneca on this, which were the same as that of Tacitus, which Austin has described in book the fourth, chapter the thirty third, and book the sixth, chapter the tenth, of his city of God.

In the mean time observe, that Jesus who was crucified under Pontius Pilate, was esteemed as the Christ even at Rome, in the time of Nero. Compare what Justin has said in his second Apologetic, about this history, where he addresses himself to the emperors and Roman senate, who might have known these things from their publick acts.

Pliny the younger, in an epistle obvious to all men, which is the ninety seventh of the tenth book, and which Tertullian mentions in his Apologetic, and Eusebius in his Chronicle, writes, that "the Christians used to sing praises to Christ, as God, and that they were strictly engaged, to each other, to commit no wickedness whatso-

soever, neither thefts, nor robberies, nor adultery, nor to break their promises, nor to deny a trust. He blames their stubborn and inflexible obstinacy, in this one thing, that they would not appeal to the gods, nor supplicate their images with wine and incense, nor blaspheme Christ, nor could be compelled to do it by any torments. This epistle in answer to Trajan, says, that he really makes it plain that he is no Christian who supplicates the Roman gods.

Origen, in his fourth against Celsus, teaches us that there was a certain history of Jesus extant, even in Numenius the Pythagorean. Grotius.

Ver. 18. Which never by the Jews has been denied.]

The Jews called Jesus יהושע, Tillot, that is, the hanged. Benjamin Tudelensis, in his Itinerary, acknowledges that Jesus was slain at Jerusalem. Grotius.

## SECTION VI.

Ver. 113. Will find they to five hundred men appeal.]

See the first epistle to the Corinthians, fifteenth chapter, and sixth verse. St. Paul saith some of these witnesses were then dead. But their friends and children surviving might have been heard, and might have attested what they heard. But the greater part was still alive when the apostle wrote this. This appearance was in the mount of Galilee. Grotius.

SECTION VII.

Ver. 148. ——— A contradiction all.

But can they make this bold assertion out?]

The following is the seventh answer in the works of Justin, to the objections against the resurrection. "To be utterly impossible is one thing, to be impossible in any particular is another. It is utterly impossible for the diagonal to be of the same measure with the side. To be impossible as to a particular, is as to nature it is impossible to produce an animal without seed. To which of these two kinds of impossibilities do those who do not believe a resurrection, compare a resurrection? If to the first, the proposition is false, for the diagonal cannot become commensurate with the side, by a new creation. But those who arise from the dead, rise by a new creation. If they compare it to a particular impossibility, to God certainly all things are possible, which to a particular thing may be impossible." Grotius.

Ver. 157. Plutarch, Heraclides, Herodotus

And Plato instances have given to us.]

Plato's account of Er, the Armenian, returning to life, is extant in the tenth book of his Commonwealth, as transcribed by Eusebius. And mention of the story is made in Valerius Maximus, book the first, chapter the eighth, in the first example of foreigners. In the Protreptic among Justin's works. In Clement, Origen, Plu-

tarch's Symposiasts, and in Macrobius, at the beginning of his Scipio's dream.

Heraclides of Pontus wrote a book about death, which Diogenes Laërtius mentions in his preface, and in his Empedocles, and Galen also in the sixth of affected parts. Of this Heraclides, Pliny says, "That volume of his, famous amongst the Greeks, speaks of a woman coming to life again, who had been dead seven days." But Laërtius says thirty days, in his Empedocles.

Herodotus, in his Melpomene, speaks of Aristæus coming to life again.

Plutarch says the same of Thespeus, and of Antylus. Grotius.

## SECTION IX.

Ver. 195. ——— the Sadducees

Thus, after death, hop'd for no happiness.]

See Matthew the twenty second chapter, and twenty third verse: and Acts the twenty third, and eighth verse. Josephus tells us, the "Sadducean notion annihilates the souls with the bodies." In another place, he says, "They take away the immortality of the soul, and rewards and punishments, from the state of the dead." Jerom says of the same, "They thought the soul died with the body," Grotius.

Ver. 201. ——— This they who please  
May find in reasonings of Socrates.]

Plato



Plato in Phædon: "Now know this, that I hope to go to good men, but this I would not positively affirm." And afterwards, "If the things which I say prove true, it is well to believe them; but if nothing remains after death, I shall be the less affected all the time before my death, for that reason, and deplore present evils the less. And this my ignorance will not continue long (for that would be bad) but in a little time will vanish."

Tertullian, on the soul, says, "All that wisdom of Socrates then proceeded from an industriously acquired firmness of mind, and not from the certainty of a known truth." The protreptic or exhortation, which is amongst the works of Justin, observes the same of Socrates.

Ver. 203. Tully and Seneca we also find

Pursue these thoughts with an unsettl'd mind.]

Tully, in the first book of Tusculan Questions, has this: "Explain therefore to me, if it is not too much trouble, first, if you can, that souls remain after death. Or if you will not be able to find arguments (for it is difficult) shew me that death is free from all evils." Afterwards, "They have got something very clever, I know not what, which they have taught themselves, that when the time of death comes, the whole of them shall perish, which though it may be so, for I do not contradict it, what has it in it, either joyful or glorious." Afterwards, "Grant that the soul perisheth as the body, can there be any

any pain or sense at all, in the body, after death? Nobody indeed says there is."

Lactantius quotes the following saying of the same Cicero, after a dispute about the soul: "Let some god determine which of these opinions is true."

Seneca, in the sixty fourth epistle, says, "And perhaps he whom we thought to have perished, is but sent before us, if the account of wise men be true, and any place doth receive us." Grotius.

Ver. 205. ——— It is no wonder then  
They should devise, that souls of beasts to men  
Did pass, and from mankind to beasts.]

This was the notion both of the ancient and modern Brachmans, from whence Pythagoras, and his school took it. Grotius.

Ver. 210. Hence the true end of man others did found  
On virtue — seeing human actions tend  
Beyond a doubt to some important end,  
And said a wise man might enjoy, at full  
Felicity complete in Phalaris' bull.]

See the second book of Tully's Tusculan Questions, Lactantius, book the third, chapter the twenty seventh, where he stoutly disputes against this notion, and St. Austin, epistle the third.

Lactantius in the twelfth chapter of his third book, says, "Virtue cannot be happy of itself, because all its  
power

power is exerted in bearing evils." Soon after he adds, having quoted a place of Seneca, " But also the Stoics, whom he followed, deny that any one can be made happy without virtue. Therefore the reward of virtue is a happy life, if virtue, as it is rightly said, makes a happy life. Virtue therefore is not to be desired for her own sake, as they say, but for the sake of a happy life, which necessarily follows it. This argument might teach them what was the chief good. But this present life cannot be happy, because it is subject to evils, by the body." Grotius.

SECTION X.

Ver. 253. ——— Philosophers agree

That in things, chang'd how much soe'er they be,  
Materials capable of forms remain.]

If the following observations should not be satisfactory to some, we may tell them that it is not at all necessary that the same numerical matter which is raised, should be the same with that which was put into the grave, when the man was dead. For he would be no less the same man, whose soul should be joined with matter, with which it had never been joined before, if the soul be the same, than he is the same who is now decrepid and old, and was once an infant crying in the cradle, though perhaps there be not one particle of that matter in the old man, which was in the infant, on account of the effluvia which perpetually fall, or fly off from the body.

The

The body may very well be said to arise, when a like one is formed from the earth by God, and joined to a soul. There is therefore no reason to embarrass ourselves too much, in too rigidly defending the identity of the matter. Le Clerc.

Alfen says, "But if any one should think that by the parts being altered, a thing would become different, by the same reason we ourselves should not be the same we were a year ago: because, as philosophers observe, those very minute particles of which we consist, daily fly off from our bodies, and others from elsewhere come in their places."

Seneca, epistle the fifty eighth, says, "Our bodies are hurried away like rivers. Whatever you see runs with time, nothing is fixed, and permanent. Whilst I am saying those things are changed, I myself am changed."

Ovid, in the last book of his *Metamorphoses*, says,

*Quæque solent canis frondes intexere filis  
Agrestes tineæ, res observata colonis,  
Ferali mutant cum papillione figuram.*

Those worms which on the leaves their grey webs weave,  
Rustics observe, turn'd candle flies, now leave  
Their former figure ———

This and what follows may serve to shew that the ancients thought the change of form and condition, which an animal may undergo could not change its identity.

Pliny, book the tenth, chapter the fifth, says of frogs,  
"It

"It is wonderful that those which were brought forth before, are hid in the mud for half a year, no one seeing them, and restored by the vernal waters." Grotius.

Pliny gives many more examples of the various alterations which some animals undergo. But to the case we are speaking to at present, monsieur Le Clerc's note seems quite satisfactory. For though it will not be denied, that a matter capable of being new moulded by God, remains after the reduction of a body to dust, yet the junction of any matter to a soul, seems to constitute an identity of person sufficiently. The soul is the essence of man, the body only the instrument of its action here, and wherever the intellect is, there is the person. Besides, we are taught that such flesh and blood, as we now have, cannot inherit the kingdom of heaven. There is a natural body, and there is a spiritual body.

# SECTION XI.

Ver. 267. Blood they believ'd their gods would always  
~~Often they human victims sought s' appease~~ [please,  
 Their angry idols ———

Plutarch mentions the sacred rites made to Bacchus Omesta, in the life of Themistocles, and Pausanias. In the Protreptic of Clement you read of the like rites among the Messenians, Pelleans, Lyctians in Crete, Lesbians, and Phocensians.

Dionysius

Dionysius of Halicarnassus shows, book the first, that it was an ancient custom in Italy to sacrifice men. How long it continued, Pliny tells us in his twenty eighth book, chapter the first: "Even our age has seen a Grecian man and woman, a Gaulish man or woman, or a man and woman of other nations with whom they then had war, buried alive [defossos] or stabbed in the beast market." This custom continued till the times of Tatian and Justin, for the latter, in his first Apologetic, thus addresses himself to the Romans, "To that idol which is worshipped by you, to which not only the blood of irrational creatures is poured forth, but also of men, the most distinguished, and most noble amongst you making that profusion of the blood of the slaughtered." And Tatian, "Finding that among the Romans the Latian Jupiter delighted in propitiatory sacrifices of the human species, and the blood of murdered men." Porphyry tells us, that such sacrifices were continued to the time of Adrian. We learn from Cicero's oration for M. Fonteius, and from Plutarch, on Superstition, that it was an old custom, amongst the Gauls, to sacrifice human victims; and Pliny tells us, book the thirtieth, chapter the first, that Tiberius abolished that custom there. See the same Pliny there about the Britons, and Dion in Nero, and Solinus. See also Helmold, book the first, about the Slavonians. Porphyry, in his second book against eating the flesh of animals, says this practice remained in his time, both in Arcadia, and at Carthage, nay, Εἰ τῇ μεγάλῃ

ἐόλῃ,



ἐλπί, in the great city, that is, in Rome, mentioning the sacrifices of Jupiter Latialis. Grotius.

SECTION XII.

Ver. 321. — This Aristotle blam'd.]

Aristotle in his politics, book the seventh, chapter the fourteenth, writes thus: "Those who wrote after them also, shewed themselves of the same opinion. For commending the polity of the Lacedæmonians, they admire the design of the legislator, in directing every thing towards victory and power, and warlike exploits, which may easily be proved wrong, and is now refuted by facts."

Euripides, in Andromache, led the way to Aristotle:

— εἰ δ' ἀπὸν δοῦρε,  
Τοῖς Σπαρτιάταις, δόξα, καὶ μάχης ἀγῶν,  
Τᾶλλ' ὅστις ἴσῃ μνηστὴρ βελτίονες;

Take from you warlike deeds, and spear and shield,  
In what, to you, Spartans, do others yield?

Grotius.

Ver. 333. Tully, the Stagyrite, and others make  
A branch of virtue, full revenge to take.]

Aristotle in his Ethics to Nicomachus, says, "For he appears to have no sense either of pleasure or pain, and not being susceptible of anger, to be careless about revenge. But to bear ill usage is a servile disposition."

Cicero

Cicero in his second book concerning Invention, placeth revenge amongst other things, which belong to the right of nature, “by which, says he, we repel violence, or wrongful usage, either by defending ourselves against it, or revenging it.” To Atticus, “I hate the man, and shall hate him, I wish I could revenge myself.” Against Antony, “Thus will I revenge every vile offence against me, in proportion to the provocation I have received from every one of them.” Grotius.

## SECTION XIII.

Ver. 361. Poets their vile adult'ries celebrate.]

Euripides, with severity, upbraids the gods for their whoredoms, which most Heathen poets celebrate: thus,

— νυβίητί<sup>ς</sup> δέ μοι

Φοῖβ<sup>ος</sup>, τί πάσχει παρδύνας βίᾳ γαμῶν,  
 Προδίδωαι παῖδας· τικνύμην<sup>ος</sup> λάθρα,  
 Θήσκειας· ἀμιλιῖ· μὴ σύγ' ἀλλ' ἐπὶ κραδί<sup>ϊ</sup>  
 Ἀεΐλας δίωκει, καὶ γὰρ ὅστις ὦν βροτῶν  
 Κακὸς πεφύκει, ζημιῶσιν οἱ θεοί.  
 Πῶς ἔν δίκαιον, τῆς νόμου ὁμᾶς βροτέ<sup>ος</sup>  
 Γράψασθαι, αὐτὲς ἀνομίαν ὀφλισκάνειν;  
 Εἴ δ', ἢ γὰρ ἔραι, τῶ λοιπῷ δὲ χρῆσομαι,  
 Δίκας βιάων δάσδ' ἀνθρώποις γάμων,  
 Σὺ καὶ Ποσειδῶν, Ζεὺς δ' ὅς ἐκράνθ' ἐκράνθ',  
 Ναὺς τίνους δ' ἀδικίας κινήσις.

I would admonish Phœbus, if I might,  
That, in his rapes of maids, he acts not right.  
Clandestinely he suffers his own seed  
To be expos'd, to perish. — If indeed  
Thou bearest rule, virtues pursue. — A man  
Who is unjust you punish. — If you can,  
Shew then why it is just in gods who make  
The laws for men, those very laws to break?  
If you, and Neptune, and the mighty Jove  
(I know it ne'er will be, but yet I love  
To speak my thoughts) were to repay mankind  
For your adult'rous trespasses, you'd find  
The mulct would clear your domes, outrun your wealth  
enshrin'd. }

See these things treated at large in Clement's Protreptic, Tatian, Athenagoras, and Arnobius, book the second. Grotius.

Ver. 362. And vices too of a most monstrous rate.]

Ganymede and Antinous were taken into the number of the gods for their gratifying the gods in an unnatural way. The Greek philosophers seem to have taken great pains to give an honest name to a detestable crime. So certainly, not only Lucian thought, in his little book about Amours, but also Gregory Nazianzen in his third oration against Julian, and Elias the Cretan, and Nonnus.

I cannot omit a place of Philo here, (a great lover of  
Q Plato)

Plato) on a contemplative life. "But almost all the Symposium of Plato is about love, not of men having a vehement passion for women, or of women for men, for such affections are gratified by the law of nature, but of men for men differing only in age. For if any thing seems to be ornamentally dressed up about love, and celestial venery, it is assumed for the sake of urbanity and politeness of expression."

Tertullian, on the Soul, preferring Christian wisdom to Socratic, says, "It does not introduce new devils, but drives away old ones, doth not debauch youth, but informs them with all the good qualities of modesty." Grotius.

Ver. 367. ——— In some creatures mute  
We find a bond of love ———]

Pliny says, book the tenth, chapter the thirty third, "The behaviour of doves is most to be observed, for the like reason. They have the same customs, but are above the others in modesty; and adulteries are known to neither."

See Porphyry, in his third book of not eating the flesh of animals, on the conjugal chastity of ringdoves. Grotius.

Ver. 370. To care paternal lost ———]

Sallust says well in his Jugurthine War, "Among those who have many wives, this alliance is but slightly regarded, because the mind, distracted by the number,  
esteems

esteems none as a companion, and they are all equally little set by."

Ammianus, book the twenty third, says of the Persians, "Love is starved by being dispersed through various lusts." Claudian, in his Gildonic War, says,

———— Connubia mille :

Non illis generis nexus, non pignora curæ,  
Sed numero languet pietas ———

A thousand wives: No ties of blood, no care  
Of children touches. Duty sickens there  
In the vast number. ——— Grotius.

All paternal regard must necessarily be as much, or more extinguished, or unknown to the spurious, and doubtful issue of a lewd prostitute.

# SECTION XVIII.

Ver. 463. Truth's hidden in a well they say — ]

Εν βυθῷ ἀλήθεια, Truth is in a well, was a saying of Democritus. Both Cicero in his Academics, and other authors, mention it. Grotius.

Ver. 463. ——— The mind,

Like an owl's eyes i' th' sun, is daz'd and blind  
To speculations of the things divine.]

Aristotle, in his Metaphysics, book the second, chapter  
Q 2 the

the first, says, “ Just as the eyes of bats and owls are affected by the light of the day, so is the understanding naturally affected by those things which are the brightest of all.” Grotius.

Ver. 467. Some glaring vice predominates, for some  
Were princes’ flatterers, others o’ercome  
By scand’lous lewdness, some had lost all sense  
Of shame — gloried in dog-like impudence.]

Socrates is praised by the most general consent, but Cyril, in his sixth against Julian, sets before us, in the words of Porphyry, his great irascibility which discovered itself both in his words and actions.

Plato and Aristippus were both flatterers of kings. The Cynics were so called for their canine impudence. Grotius.

Ver. 472. ————— They all  
’Bout words and trifles did incessant brawl.]

This is well observed by Timon Phliasius :

Σχέτλιοι ἄνθρωποι, κακ’ ἐλίγχια, γαστέρες οἶον,  
Ποίων ἐκ τ’ ἐρίδων καὶ λισχομάχων περιπλάνισθε  
Ἀνδρῶποι, κινεῖς οἴῃσι· ἔμπλαιο ἄσκοι

O wretched men, base scoundrels, gluttons all,  
With empty words, and strifes deceiv’d, you brawl,  
Bladders blown up with pride chimerical. }

Again,



Again:

Φοιῶ δὲ βροτολοιγὸς ἔρις κινεὶν λελακυῖα  
Νείκης ἀνδροφονοιο κασιγνήτη καὶ ἔριδι,  
Ἡτ' ἀλαῇ περὶ πάντια κυλινδίαι· αὐτὰρ ἔπειτα  
Ες τε βροτῶς γήριξε κάρη, καὶ ἐς ἱλπίδα βάλλει.

Destructive babbling discord with cognate  
Murth'rous contention stalks, her constant mate.  
Blindly all things they overrun, and then  
Rest on our heads, and raise vain hopes in men.

Again:

Τίς δ' ἄρ' τὸν ὅλον ἔριδι ξυνέηκε μάχισθαι;  
Ἡχῆς σὺνδρομον ὅχλον, ὃ γὰρ σιγῶσι χολωθεῖς,  
Νῦσον ἐπ' ἀνέρας ὥρσε λαλόν· ὀλεκροῖο δὲ πολλοί.

But who inspir'd them with this rage for war?  
Mob-gath'ring fame, hater of peace, she far  
And wide the noisy bane diffus'd. —————

These verses may be found in Clement, strome the fifth.  
In Eusebius towards the end of his Preparation, and in  
Theodoret, Sermon the second. Grotius.

Ver. 474. Cold to God's worship, they who one believ'd,  
Neglecting him their country's gods receiv'd.

Xenophon quotes an oracle, in his fourth book of the  
memorable things of Socrates, which commanded the gods  
to be worshipped according to the laws of every city.  
See the words of Seneca which we before referred to St.

Austin for, after which Austin has this reflection. "He worshipped what he blamed, did what he reproved, adored what he censured." Indeed, as Plato said in his *Timæus*, and other places, and Porphyry in that passage which is in Eusebius, book the fourth, chapter the eighth of his preparation, "It was not without danger to discourse of divine things among the vulgar."

The Greek, Latin, and Barbarian philosophy had more regard to the apprehension of this, than to the sincere profession of the truth. This one consideration alone is enough to prevent any man from thinking such persons are to be followed in every thing. Justin Martyr, in his *Parænesis*, or exhortation to the Greeks, remarks this, of Plato. Grotius.

## SECTION XIX.

Ver. 515. — Spread itself in all the lands then known,  
As writers of antiquity have shown.]

In his first book against the Jews, Tertullian says, "In whom else have all nations believed but in Christ, who lately came? In whom have these believed, the Parthians, Medes, Elamites, and those who inhabit Mesopotamia, Armenia, Phrygia, Cappadocia, Pontus, Asia, and Pamphylia; those in Egypt, and in the country of Africa beyond Cyrene, Romans and natives, the Jews and other nations in Jerusalem; as also the several casts of the Getulians, and many countries of the Moors, all the borders

of

of Spain, and different nations of the Gauls, and places of the Britons inaccessible to the Romans, but subjects of Christ; the Sarmatæ, and Dacians, and many other nations and islands, and provinces unknown to us, and which we cannot recount, in all which the name of Christ who lately came, reigneth." Then he presently shows how much further the kingdom of Christ extended in his time, which was towards the end of the second century, than of old that of Nebuchadnezzar, Alexander, or the Romans ever did. "But the kingdom of Christ reacheth to every place, he is believed and worshipped by all the nations enumerated above, he reigns every where, is adored every where, is equally given to all."

Irenæus, more ancient than Tertullian, says in the third chapter of his first book: "Though the languages of the world are different, yet the power of tradition is the same. The churches that are founded in Germany do not believe otherwise, or deliver other doctrines. Nor those amongst the Iberians, nor the Celts, nor those in the east, nor those in Egypt, nor those in Libya, nor those that are settled in the middle of the world. For as the sun, that creature of God, is one and the same in all the world, so also that light, the preaching of the truth shines every where, and illuminates all men, who are willing to come to the knowledge of it."

Origen, in his homily on the fourth of Ezekiel, says, "The wretched Jews also confess that these things were spoken of the coming of Christ, but they are foolishly ignorant of the person, though they see the completion of

the things which were foretold of him. For when did Britain consent in the religion of one God, before the coming of Christ? When did the Moors? In a word, when did the whole world?"

Arnobius, book the second, says, "Those virtues set before their eyes, and that before unheard of power of miracles, which either was publicly shewn by himself, or preached by his disciples throughout the world, has quenched those fires of the appetites, and made all countries, people, and nations, of the most different manners to agree unanimously in one faith. For the things might be enumerated, and recounted which were done in India, and among the Seræ, the Persians, and the Medes. And in Arabia, and Egypt, in Asia, Syria, and amongst the Galatians, Parthians, and Phrygians, : In Achaia, Macedonia, and Epirus: In all the islands, and provinces which the rising or setting sun sees, and lastly in our Imperial Rome."

Athanasius, in a synodical epistle, which is in Theodoret, book the fourth, chapter the third, mentions the Christian churches of Spain, Britain, Gaul, Italy, Dalmatia, Mysia, Macedonia, Greece, Africa, Sardinia, Cyprus, Crete, Pamphylia, Lycia, Isauria, Egypt, Lybia, Pontus, and Cappadocia."

Theodoret, in his eighth sermon against the Greeks, speaks thus of the Apostles: "When they lived in the body, they sometimes went to these, sometimes to those nations, sometimes haranguing the Romans, sometimes the Spaniards, sometimes the Celts. But since they went

to him by whom they were sent, all people perfectly enjoy their labours, not only Romans and such as love their yoke, and are governed by them, but also the Persians, Scythians, Massagets, Sauromatans, Indians, Ethiopians, and to be brief, all the countries of the world."

The same in his ninth book reckons as converted nations, the Persians, Massagets, Tibarenes, Hyrcanians, and Scythians. Jerome, in the epitaph of Nepotian, numbers with Christians, Indians, Persians, Goths, Egyptians, Bessians, and the nations who are clothed with skins. In his epistle to Læta, the Indians, Persians, Ethiopians, Armenians, Hunns, Scythians, and Getes. In his dialogue of an orthodox man, and a Luciferian, the Britons, Gauls, the East, the people of India, the Iberians, Celtiberians, and Ethiopians.

Chrysostom in his sixth homily on the first epistle to the Corinthians, says, "But how could those things which they have written have come to the countries of the Barbarians, and Indians, and to the uttermost parts of the earth, if they had not been worthy of credit?" The same in his last homily on Pentecost: "The Holy Spirit came down in the form of tongues, dividing to every one the countries he was to inform, throughout the world, determining to each the limits of his charge, and ministry, by the language given, as by a commission." The same in his excellent oration, that Christ is God: "We affirm then, that it is not in the power of a mere man, in a short time, to go over so much of the world, by sea and land, to call men by such means to such manners, men prejudiced

diced against these things by absurd customs, and moreover enslaved by so much wickedness. And yet he was able to rescue mankind from these evils, not the Romans only, but the Persians too, and all the nations of the Barbarians." See also what follows there, well worth reading. Grotius.

## SECTION XX.

Ver. 547. ——— Increase went on  
For near three centuries, till we come down  
To Constantine ———]

Even in his own time, the beginning of the third century, Tertullian, in his second Apologetic, declares these things, "We are but of yesterday, and have filled all your places; your cities, islands, castles, towns, councils, nay, your camps, tribes, decuries, palace, senate, and forum. We have only left you the temples. Grotius.

## SECTION XXI.

Ver. 587. Their deaths besides not of a common kind  
But fraught with tortures exquisite we find.]

Such as burying alive, crucifixion, &c. Domitius Ulpian, a renowned lawyer, wrote seven books determining what punishments Christians ought to be put to. Lactantius mentions this, book the fifth.

But



## A N N O T A T I O N S. 251

But of the very great numbers of those who suffered death, for the Christian cause, there are but a few whose names are extant in the Martyrologies.

For though

No famine, war, or plague, at once devour'd  
Such numbers as foul persecution's sword,

A great many having suffered in Africa under Severus : At Antioch, and in Arabia, Cappadocia, and Mesopotamia under Valerian : In Phrygia, and Pontus under Maximin. At Nicomedia, in Numidia, at Rome, in Thebais at Tyre, and Trier under Diocletian : In Persia under Cabas, and Saporis, yet mention is made of the number without their names. Grotius.

## S E C T I O N XXII.

Ver. 615. Subjects which differ, diff'rent proofs require,  
To several modes of reasoning aspire.]

Aristotle observes, in his Ethics, to Nicomachus, that " Enough will be said of a subject, if it be explained as far as the nature of it will allow, for equal exactness is not to be expected in every subject. And in the last chapter of his first book of Metaphysics, he says, " Mathematical certainty is not to be expected in all things." Chalcidius on the Timæus, from the opinion of Plato, says, " A disposition to believe must precede all learning, especially when a thing is asserted by great and almost divine men."

Homer

Homer asserts, that no man can know his own parents or children, by the most exact kind of knowledge.

Οὐ γὰρ πώ τις ἴδεν αὐτὸς ἀνίγω.

No man his own descent did ever know.

Grotius.

Ver. 637. The precepts are the things bad men don't like.]

Chrysostom treats this subject beautifully, at the third chapter of the first epistle to the Corinthians, in the beginning. To Demetrius, he says, "Unbelief of the precepts proceeds from a desire to be at liberty from obeying them." Grotius.

## SECTION XXII

AN-  
 The first book of Metaphysics, he says, "Metaphysics is not to be regarded in all things." Chalcidius  
 "I think, from the opinion of Plato, that a  
 supposition to believe that proceeds all learning, is  
 all, when a thing is affected by great and almost divine  
 power."  
 Homer

---

---

# ANNOTATIONS

TO THE

## THIRD BOOK.

---

### SECTION II.

**VER. 24.** One that originals were extant wrote  
In the third century ———]

Tertullian, in his Prescription against Heretics, says,  
“Come on you that would exercise your curiosity to better purpose, in the business of your salvation, go through the apostolical churches in which the apostles’ chairs still preside, in their places, in which their own authentic epistles are read.”

Why

Why might not the hand-writing of the apostles exist then, when Quintilian says the hand-writing of Cicero was extant in his time, and Gellius that of Virgil in his? Grotius.

Ver. 28. Ev'n Julian this ne'er offer'd to confute :

By Peter, Matthew, Mark, by Luke and Paul  
He freely owns those books were written, all  
Under those titles. ——— ]

The place is extant in the tenth book of Cyril. Grotius.

See also our notes annexed to the Evangelical Harmony, in our dissertation upon the four Gospels. Le Clerc.

## SECTION XII.

Ver. 238. Plato says very well, these mysteries,  
Without an oracle, none can comprise.]

The place is in his Phædon. Much the same is found in his Timæus. Ambrose says well, "whom shall I believe concerning God, rather than God?"

Even those who dispute about the nature of their own souls, run into the most absurd, and distant opinions about this: See Plutarch's fourth book of the notions of philosophers, and Stobæus in his Physics, chapter the eleventh. Grotius.

SECTION XIII.

Ver. 246. Such strict conformity who ever saw  
In philosophic books, phyfic, or law?]

You may see the very different opinions of the Jewish writers, in many other places, but especially in Manasseh the son of Israel, who was very learned in their literature, in his books on creation and resurrection.

Of the Greek philosophers, in the book lately referred to, concerning the notions of philosophers.

For the different opinions of physicians, see Galen of sects, and of the best sect; and Celsus in the beginning of his book of Physic. We may add the Spagyrics, or Chemists.

The disagreement between the Sabinian and Proculian lawyers was notorious. And now of the followers of Bartolus, and those who follow Cujacius and the more learned. See also the common, the more common, and the most common sentences of Gabriel. Grotius.

Ver. 248. — Nay, men of the same sect  
Often each other, in some things correct.]

This Plato and Xenophon did, as you may see in the epistle of Xenophon to Æschines the Socratic. In Athenæus, the eleventh. In Laertius's life of Plato, and in

the fourteenth book of A. Gellius, chapter the third. Grotius.

Ver. 250. Ev'n the same author sometimes, which is more,  
Plainly confutes, what he has said before.]

Many have shewn this to have been the case with Aristotle, others with the Roman lawyers. Grotius.

## SECTION XIV.

Ver. 273. ——— And others, other things.]

Phlegon, in the thirteenth book of his Chronicles, or Olympiads, has what follows: "In the fourth year of the two hundred and second Olympiad, was the greatest eclipse of the sun that ever had been known. There was such darkness at the sixth hour (that is at noon) that the stars appeared, and an earthquake overturned many houses at the city of Nicæa in Bithynia. You have this quotation from the chronicle of Eusebius, and from Jerome. Origen also mentions it in his thirty fifth tract on Matthew, and in his second against Celsus. [This eclipse was preternatural, the moon being then at the full.]

Concerning that star which appeared soon after the birth of Christ, Chalcidius the Platonic, observes thus, in his commentary on the Timæus: "There is also another, and more venerable history, which declares that at  
the



the arising of a certain star, not diseases and death, were portended, but the descent of an adorable God, for the sake of the preservation of mankind, and of the affairs of mortals: which star when some wise Chaldeans saw in a journey, by night, who were sufficiently skilled in the speculations of celestial things, they are said to have sought out for a new born God, and having found that Majesty in an infant, to have worshipped him, and to have paid vows fitting for so great a God." Grotius.

SECTION XV.

Ver. 278. In such a course of ages some small change  
Must happen, the reverse had been more strange.  
But all antiquity cannot produce  
One proof of wilful fraud, design'd abuse.]

It were unjust that in such a diversity of copies, for a small inaccuracy, which cannot but happen through length of time, a controversy should be raised against an instrument or book, when both custom and reason require, that that reading should be preferred to all others, which the greatest number, and the most ancient copies have preserved. Grotius.

It is now very plain, from those most accurate collections of the various readings of the new Testament, and especially from the edition of Mills, that it has suffered in nothing. How great soever the variety is, no new doctrine ariseth thence, nor is any one that was before

received, overthrown thereby. No history of any importance, or of any relation to the truth of religion, which was before believed, from the books of the new Testament, is left out, nor is any, which was before unknown, to be deduced from these various readings. The same which we have said of the new Testament may be considered as said of the old.

As to wilful fraud, or designed abuse, there was none ever attempted, which could go through all the copies, and corrupt all the versions: otherwise bad men here and there, or such as were perversely addicted to their own notions, might corrupt their own private copies, which not only Marcion did, but also some transcribers, who thought more justly. This we have shewn in our *Critical Art*, part the third, section the first, chapter the fourteenth. Le Clerc.

## SECTION XVI.

Ver. 318. David's and Solomon's strict leagues with Tyre

To find in Punic annals some admire.

To meet in other histories profane

Scriptural truths you will not look in vain.]

See what Josephus quotes from the Phœnician annals, book the eighth, chapter the second, of ancient History, where he adds, that he who would see copies of the letters which passed between Solomon and Hiram, might have them from the keepers of the public archives at Tyre.

There is a remarkable place about David from the fourth of the history of Damascene, quoted by Josephus  
in

in the seventh book of his ancient History, and the sixth chapter: "A long time after these things one of the natives of the country named Adad, having arrived at great power, reigned over Damascus, and all Syria, except Phœnicia, but going to war against David king of Judæa, and having tried for the victory, in many battles, he at length was conquered in an engagement near the Euphrates. He had been esteemed as the greatest of kings, both for strength and valour. After his death, his posterity reigned for ten generations, every one of them taking the name, with the kingdom, as the Ptolemies did in Egypt.

"The third of these being more great, and powerful than his predecessors, desired to retrieve his grandfather's defeat; and going to war against the Jews, ravaged the country now called Samaria." The former part of this history we have in the eighth chapter, and fifth verse of the second book of Samuel, and in the eighteenth chapter of the first book of chronicles. The latter part in the twentieth chapter of the first book of Kings, upon which see Josephus. This Adad is called Ader by Josephus, and Adores by Justin from Trogus.

Josephus in the same chapter, and in his first book against Appion, quotes this place from the Phœnician history of Dios: "Abibalus dying, his son Hiram reigned. He enlarged the city towards the east, and made the old town bigger. The temple of Jupiter which stood apart in an island, by filling the intermediate space with earth, he joined to the city, and adorned it with golden presents.

He ordered timber to be cut from Libanus for the building of temples. And they say that Solomon, who then reigned in Jerusalem, sent riddles to Hiram, and desired to receive some from him. But that Hiram, not being able to solve them, paid a great sum of money as a mulct. And afterwards that Abdemon, a man of Tyre, solved the ænigmas, and proposed others to Solomon, which he not being able to unriddle, paid a great sum to Hiram." Then he adds a remarkable passage from Menander the Ephesian, who wrote the transactions of many kings, both Barbarian and Greek. "Abibalus being dead, his son Hiram succeeded to the kingdom, and lived thirty four years. He embanked the broad country, and erected a pillar of gold in Jupiter's temple. Then he went and cut cedar timber on the mountain called Libanus, for the roofs of temples, and taking down the old temples, built new ones. Then he consecrated the fane of Hercules and Astarte, but first that of Hercules in the month Perittius, then that of Astarte, when he invaded the Tittyans for not paying their tribute. He conquered them and returned. About this time there was one Abdemon, a youth, who succeeded in explaining the problems, which Solomon the king of Jerusalem had proposed.

"The time from this king to the building of Carthage is computed thus. After the death of Hiram, his son Baleazar succeeded to the kingdom, who lived forty three years, and reigned seven. After him Abdrastatus his son who lived twenty nine years and reigned nine. Four sons of his nurse treacherously killed him. The eldest of them

them reigned twelve years. After them, Astartus the son of Delæastartus who lived fifty four years, and reigned twelve. After him his brother Aserymus, who lived fifty four years, and reigned nine. He was slain by his brother Pheteles, who taking the kingdom, reigned eight months, having lived fifty years. Ithobalus the priest of Astarte slew him, and reigned thirty two years, and lived sixty eight. Badesor his son succeeded him, who lived forty five years, and reigned six. His successor was his son Matgenus, who lived thirty two years, and reigned nine. His successor was Pygmalion, he lived fifty six years, and reigned forty seven. In his seventh year, his sister, flying into Africa, built Carthage."

Theophilus of Antioch has quoted this place of Menander, but more contractedly, in his third book to Autolychnus.

Tertullian in the nineteenth chapter of his Apologetic, says, " We must open the archives of the most ancient nations. Some of those by whom the knowledge of the Egyptians, Chaldeans, and Phœnicians is communicated, are Manethon the Egyptian, and Berosus the Chaldean, and also Hiram the Phœnician, king of Tyre. Their followers also Ptolemy Mendefius, and Menander the Ephesian, and Demetrius Phalereus, and king Juba, and Appion, and Thallus."

Clement, from the first, says, that mention was made of Hiram and his cotemporary Solomon, in Alexander Polyhistor, Menander of Pergamus, and Lætus in his Phœnician history. Whence Tatian is to be corrected,

in whom Χαῖρος, Chaitos, is written for Δαῖρος, Latus, who is said to have translated into Greek what the Phœnicians Theodotus, Hypsicrates, and Mochus had written. The memory of Hazael is preserved with divine honours at Damascus, as Josephus relates, book the ninth, chapter the second of ancient History. His name is found in the nineteenth chapter, and fifteenth verse of the first of Kings. In the eighth, twelfth, and thirteenth chapters of the second of Kings. There is the same name in Justin from Trogus.

About Salmanasar who carried away the ten tribes, as we find in the seventeenth chapter, and the third and following verses, and in the eighteenth chapter, and ninth verse of the second book of Kings, there is a passage in the same book of Josephus, from Menander the Ephesian, whom we have spoken of before. Thus: "And one named Elulæus reigned thirty six years. He with a fleet reduced the Cittæans who had revolted. The king of the Assyrians sending an army against them, overrun all Phœnicia with his arms. Having made peace with them all, he returned. Sidon, Arce, Paletyrus, and many other cities which had submitted to the king of the Assyrians, revolted from the Tyrian government. But the Tyrians themselves not submitting, the king came back again upon them, the Phœnicians having furnished him with sixty ships and eight hundred rowers. The Tyrians going against them with twelve sail, and dispersing the enemy's fleet took about five hundred men prisoners. Upon this the price of every thing was advanced at Tyre. The king



king of Assyria departing, placed guards at the rivers and aqueducts, to keep the Tyrians from drawing water. This continuing for five years, they held out, drinking water from wells which they had dug." Josephus adds, in the same place, that the name of this king Salmanasar was to be found in the Tyrian archives in his time.

The same Josephus, book the tenth, chapter the first, tells us that the name of Sennacherib, and his expeditions into Asia and Egypt, were to be found in the Chaldaics of Berosus. Sennacherib conquered almost all Judea, except Jerusalem, as we are told in the eighteenth chapter, and thirteenth verse of the second of Kings, the thirty second chapter, and first verse of the second of Chronicles, and the thirty sixth chapter, and first verse of Isaiah. Herodotus also mentions the same Sennacherib, in his second book, and calls him king of the Arabians and Assyrians.

Baladan, king of Babylon, is spoken of in the twentieth chapter, and twelfth verse of the second of Kings, and in the thirty ninth chapter of Isaiah. The same person and name is said by Josephus to have been in the Babylonics of Berosus. Herodotus means that battle in Megiddo, where Necho king of Egypt overcame the Jews; in these words of his: "And Neco engaging with the Syrians (for so Herodotus, and some others always call the Jews) conquered them in Magdolus." The history is in the thirty fifth chapter, and twenty second verse of the second book of Chronicles.

Josephus has preserved a place, in his tenth book of

ancient History, and his first against Appion, from Berosus about Nebuchadnezzar, or Nebuchodonosor. He may be compared with Eusebius, who in his Chronicle, and Evangelical Preparations, produceth it, and the following from Abydenus. "His father Nabopallator having heard that he who had been appointed viceroy in Egypt, and in the parts of Cœlesyria, and Phœnice had revolted, and being unable himself to bear the hardships of war, delivered up to his son Nebuchodonosor, yet a youth, part of his power, and sent him against the rebel. Nebuchodonosor engaging him, conquered, and took him, and reduced the whole country under his dominion as before. It happened about the same time, that Nabopallator fell sick, and died, after having reigned twenty nine years. Nebuchodonosor hearing not long after of his father's death, having properly arranged and settled his affairs in Egypt, and the rest of the revolted countries, committed the captives of the Jews, Syrians, and Phœnicians, and of the people of Egypt, and its neighbourhood, and all other things that might be proper, or useful, to some of his friends, whom he invested with sufficient authority, to carry them to Babylon. He himself went thither with a very small retinue, through the desert.

"Finding his affairs well administered by the Chaldeans, and the government conducted by the greatest man amongst them, he took possession of his whole paternal empire, and taking a review of the captives, gave orders to have the most convenient settlements in the empire assigned them. From the spoils of the war he adorned the temple

temple of Belus, and other temples very sumptuously, and joining another city to the old one, contrived it so that besiegers could not possibly enter the city, by turning the course of the river.

“ He also surrounded the inward city with three walls, and the outward one with as many, some of burnt brick and bitumen, and some of brick only. Having well fortified the city, and adorned the gates magnificently, he added a new palace to that which had been his father’s, of so very extraordinary a height, and so consummately magnificent, that it would be very difficult to describe it. But however great and excessively superb these things were, they were built in fifteen days.

“ In this royal residence he built high terrace walks of stone, which had much the appearance of mountains, and planted them with all kinds of trees, and erected what was called a pensile paradise, or garden, because his wife having been brought up in Media, delighted in a mountainous situation. After having built these walls, and reigned forty three years, he fell sick, and died.”

The wife of Nebuchodonosor was the Nitocris of Herodotus, in his first book, as the great Scaliger has taught us, in his excellent Appendix to his Emendation of Time. Curtius, to whom I refer you, explains this in his fifth book; Strabo, book the fifteenth, and Diodorus, book the seventh, have it in part.

Berosus, from whom we have produced these and other things, was a priest of Belus after the time of Alexander, to whom for his divine predictions, the Athenians  
erected

erected a statue with a golden tongue, in the public Gymnasium, as Pliny tells us, in the seventh book of his Natural History. Athenæus calls his book, his *Babylonics*. Tatian who also says Berosus mentions Nebuchodonosor, and Clement call it his *Chaldaics*. From this work king Juba professed that he received what he wrote concerning the Assyrian affairs, as Tatian remarks. Vitruvius, and Tertullian in his *Apologetic*, and the writer of the *Alexandrian Chronicle*, speak of him.

Eusebius tells us in his *Chronicon*, and towards the end of his ninth book of *Evangelical Preparations*, that Nebuchodonosor is spoken of, as follows, by Abydenus the Assyrian writer. "Megasthenes said that Nebuchodonosor was more valiant than Hercules, that he invaded Libya, and Spain, and having conquered them, carried the people away, and planted them on the sea coast of Pontus to the right hand. After this, it is said by the Chaldeans, that on a time when he was gone up to the palace, he was inspired by some divinity, and spoke thus — I Nebuchodonosor, O Babylonians, foretel you of a calamity to come, which neither Belus my progenitor, nor queen Beltis could move the fates to avert. A Persian male shall come, and use your own gods as his auxiliaries to impose servitude upon you. His assistant will be the Mede, the boast of Assyria. I wish that some Charybdis, or sea may swallow him up, before he surprize the citizens, or that he may be carried off some other way, and lost in the wilderness, where there are neither cities, nor paths of men, and that he may wander about alone, where

wild beasts seek their prey, and the birds fly about among rocks and precipices. And I wish I might have had a happy dismissal out of life, before these things were presented to my mind. — Having delivered this he immediately vanished out of sight."

Compare this last quotation with what we find in the book of Daniel about this Nebuchadnezzar. Eusebius also has what follows concerning him from the same Abydenus: "It is said that at first all the place where Babylon now stands was water, and called a sea. Belus drained it, and gave a plot of ground to every man, and surrounded Babylon with a wall, all the vestiges whereof are now lost through time. Nebuchodonosor walled it anew. His fortifications lasted till the Macedonian empire, and the gates of them were of brass." Afterwards he says, "Nebuchodonosor succeeding to the empire, fortified Babylon with a triple ring of walls, within the space of fifteen days, and drew the course of the rivers Normalca, and Acracanus, which were branches of the Euphrates, another way. Then he cut a fosse above the city of the Sipparenes, in circumference about forty parasangas, (or one hundred and sixty miles, for a parasanga was four miles) and twenty fathom deep. He also made canals or sluices, to water the country. Those sluices they call *Οχετογνομεις*, Ochetognomenas, i. e. sewers of the water falls, or levels. He also prevented inundations from the Red sea, by a wall, and rebuilt Teredon to prevent the incursions of the Arabs. Besides these things he planted

planted trees about the palace, calling them pensile gardens."

Compare Daniel the fourth to verse the twenty seventh, with these quotations. Strabo, book the fifteenth, produceth this from Megasthenes: "Nebuchodonosor, who was in higher esteem with the Chaldeans than Hercules, marched out as far as the pillars." That is, Gibraltar. There were also others who touched upon the history of this king, whose names only now remain. Diocles wrote of him in the second of his Persics, and Philostratus both in his Indian and Phœnician history. The latter, as Josephus informs us, says that Tyre was besieged by him for thirteen years.

In his ancient History, and his first book against Apion, Josephus gives us what follows from the public acts of the Phœnicians. "In the reign of Ithobalus, Nebuchodonosor besieged Tyre thirteen years. After Ithobalus, Baal reigned ten years. After him judges were constituted, and they governed the kingdom. Echnibal the son of Bassacus two months, Chelbes the son of Abdæus ten months, Abbarus the high priest three months. Mytgon and Gerastratus the sons of Abdelimus were judges for six years, but in the middle of their time Balator reigned as king, one year. When he died they sent ambassadors to bring Merbal from Babylon, and he reigned four years. After his death they sent for his brother Hiram who reigned twenty years. About this time Cyrus the Persian grew very powerful."

How



How well this computation agrees with the sacred writings, see Josephus in the aforesaid book against Apion. This concerning Hecataeus follows: "He says that many thousands of us were carried away by the Persians." See a passage of Demetrius in Clement, strome the first, both about the war of Sennacherib, and the deportation of the Jews, by Nebuchodonosor. Grotius.

Ver. 322. From Cyrus to Darius, he who seeks

May see conform much in the ancient Greeks.]

Josephus has given us the following piece of history from Berosus: "His son Evilmerodach came to the throne. He governing tyrannically, and addicting himself to vicious courses, was slain by the intrigues of Neriglossor, who had married his sister, after he had reigned two years. After having cut him off, Neriglossor his assassine taking the empire reigned four years. His son Laborosoarchodus, being only a boy, held the empire nine months. He was taken off by the treachery of his friends, because he discovered many signs of an evil disposition. After his death, his assassins having consulted together, unanimously conferred the sovereignty upon Nabonnedus, a Babylonian, who had been in the conspiracy. By him the walls which were near the river, were repaired and strengthened with burnt brick and bitumen. But in the seventeenth year of his reign, Cyrus coming from Persia with a great army, and having conquered all the rest of Asia, hastened to Babylon. Nabonnedus hear-  
ing

ing of his invasion, met him with a great army, but was routed, and escaping with a very few, shut himself up in the city of the Borſippeni. Cyrus having taken Babylon, gave orders for the walls to be demolished, becauſe he perceived the people very wavering, and the town very difficult to be taken. Then he marched againſt Borſippus to beſiege Nabonnedus. But he not chooſing to ſtand the ſiege, ſurrendered himſelf up. Cyrus treated him kindly, but removed him from Babylon, and gave him Carmania to reſide in. Nabonnedus lived in that country the reſt of his time, and died there."

Euſebius has preſerved the following from Abydenus. "His ſon Evilmerodach reigned. His moſt familiar friend Nerigliffar ſlew him. He left a ſon Laboſaracus. This ſon being taken off by a violent death, they conferred the crown upon Nabannidachus who was no way related to the late king. Cyrus, after taking Babylon, made him governor of Carmania."

This Evilmerodach is mentioned in the twenty fifth chapter, at the twenty ſeventh verſe of the ſecond book of Kings, as to the reſt, ſee Scaliger. The paſſages about the taking of Babylon by Cyrus, agree with the following of Herodotus: "Thus Cyrus marched towards Babylon. But the Babylonians coming out with an army, waited for him. When Cyrus approached the city, the Babylonians came to an engagement with him, and thoſe that eſcaped from the battle, ſhut themſelves up in the ſtrongeſt part of the city." Compare this with the thirtieth, thirty firſt, and thirty ſecond verſes of the fifty firſt chap-

chapter of Jeremiah. About the flight at Borsippus, see the same Jeremiah.

In the channel of the river being dry, Herodotus agrees with Jeremiah the fifty first chapter, and thirty sixth verse. The words of Herodotus are, "He drained the river, and leading it into a marshy lake, made the old bed of it passable, having drawn off the water."

Theophilus of Antioch proves from the testimony of Berosus, that the foundations of the temple of Jerusalem were laid under Cyrus, and finished under Darius.

Under Darius Codomannus the last king of the Persians, the chief priest of the Jews was Jaddus, as the Greeks call him, or Jaddua of the Hebrews, who is mentioned in the twenty second verse of the twelfth chapter of Nehemiah. He went out to meet Alexander the conqueror, as Josephus tells us, in his first book, and eighth chapter of ancient History. Grotius.

Ver. 334. ——— The Roman bards proclaim  
The multitudes that to their city came.]

Thus Horace, book the first, satyr the fourth :

—— Nam multo plures sumus: ac veluti te  
Judæi cogemus in hanc concedere turbam.

We far exceed in number, and like Jews,  
Will force you over to our sect ———

Horace speaks of Jews in other places. Juvenal and Martial mention them, and Rutilius in the first book of his Itinerary, says,

Atque

Atque utinam nunquam Judæa subacta fuisset  
 Pompeii bellis, imperioque Titi!  
 Latius excisæ pestis contagia serpunt,  
 Victoresque suos natio victa premit.

O had Judæa always been at rest  
 From Pompey, and from Titus! — now the pest  
 Contagious, by excision, farther spreads,  
 And, on the conqu'ring, the quell'd nation treads.

This thought is taken from Seneca, who had said of the same Jews: "When in the mean time the customs of that most wicked nation prevailed so, as to be received all over the world. The conquered give laws to the conquerors." The place is in Austin's City of God, book the sixth, chapter the second. He called them a most wicked nation only for their neglect of the laws which condemned the worship of one God alone. Cato Major also blamed Socrates on this account.

Philo witnesses the very far spreading of the Jewish nation, in his Legation. "How great must be the number of men in that nation when the limits of no one country contain them, like others, but little less than the whole world! It is extended and diffused over the continents, and all the islands, to such a degree, that the Jews seem little inferior in number to the inhabitants themselves."

Dion Cassius, book the thirty sixth, says this of the Jews: "Being often prohibited, this religion increased the faster, so that by perseverance, the Jews got liberty to profess it publicly." Grotius.

Ver.

Ver. 360. A Jew will rather any crime incur  
Than from its place a single tittle stir.]

Josephus in his first against Appion, says, "It is evident from facts how much we confide in our own scriptures. For though so many ages have passed, no one ever dared to add any thing to them, or to take any thing from them, or to change any thing in them."

See the law, Deutonomy chapter the fourth, verse the second, and the Talmud in title Schebuoth. Grotius.

FOURTH BOOK.

SECTION II.

VER. 361. If they say good ones are they fore that those  
Are really so, or know they friends from foes?

Josephus in his second book of explaining from animal  
of fables are performed. They who have had and  
and to deceive others by all sorts of illusions, words  
them, and especially their heads. For their spirits are  
able to delude by being wonderful things. By their  
1000000

---



---

# ANNOTATIONS

## TO THE

### FOURTH BOOK.

---

#### SECTION II.

**V**ER. 25. If they say good ones are they sure that those  
Are really so, or know they friends from foes ?

Porphyry in his second book of abstaining from animal food, says :—" By those opposite spirits (*to God*) all kinds of fascinations are performed. They who study bad arts, and to deceive others by all sorts of illusions, worship them, and especially their head. For these spirits are able to delude by doing wonderful things. By their

u

means,



means, wicked wretches provide themselves with philters, and love charms. All incontinence, and every inordinate wish for riches, and glory, but especially all deception is from them. Lying is their peculiar property. They would be gods, and their chief would be God himself."

After this, he speaks thus of the Egyptian priests, "They lay it down as a certain truth, that there is a sort of spirits, who are subservient to every kind of deception and fraud, taking all disguises and all shapes, exceedingly subtle, assuming the persons both of gods and devils, and of the ghosts of dead men. By this means they can do all things which appear to be either good or bad. But as to the things which relate to the good of the soul, they can do nothing at all, neither know they any thing of these matters, but to employ the time to ill purposes, to scoff at, and to put obstacles in the way of those who are advancing towards virtue, is their study. They are filled with vain pride, and delight in perfumes, and the vapours of sacrifices."

Arnobius, book the fourth against the Gentiles, says, "Thus the Egyptian magi, those brethren of the soothsayers, relate that false gods have crept in, and obtruded themselves for the true. But these are certain spirits of grosser materials, who feign themselves gods." Not to multiply quotations, there is the same sense in Jamblicus, on the mysteries of the Egyptians. Grotius.

## SECTION III.

Ver. 51. Sometimes indeed they feel the poets' lash,  
Keen epigrams and satyr's scourge and lash  
The hated race, sometimes perhaps exile  
They suffer. —————

The poets took all occasions of ridiculing them, and scoffed at them as curtailed, cut, sabbatarians, worshippers of clouds, and of the sky, and merciful to swine.

Sometimes they were banished. See Josephus, book the eighteenth, and the sixth chapter of Tacitus's second book of Annals. Seneca's hundred and ninth epistle. Acts of the Apostles, eighteenth chapter, and second verse. And Suetonius in Tiberius, chapter the twenty-sixth. Grotius.

Ver. 54. ——— But Christians all this while,  
Torments, and deaths in ev'ry hideous shape  
Encounter —————

See Tacitus, Annals, book the fifteenth, to which also add that of Juvenal, Satyr the first.

————— *Tredâ lucebis in illâ*  
*Quâ stantes ardent, qui fixo gutture fumant.*  
*Et latus mediam fulcus diducit arenam.*

As those who, at the stake, blaze in the fire  
For this, you must, in the same way expire.

Grotius.

Juvenal here means the Christians.

S E C.

SECTION IV.

Ver. 103. Thus setting on foul fins a flatt'ring face,  
Virtue, and true religion they disgrace.]

See an example in Terence's Eunuch, act the third, scene the fifth.

Cyprian, in his second epistle, says, "They imitate the gods whom they adore. The vices of the poor wretches, proceed from their religion." Austin, in his hundred and fifty second epistle, says, "Nothing makes men so unsociable and perverse in life, as the imitation of the gods, as they are commended and described in their books." Chalcidius on the *Timæus*: "Thus it came about, that instead of the thanks which are due from man to the divine Providence, an original and rise was opened to sacrilege." See the whole place. Grotius.

SECTION VL

Ver. 123. O contradiction! yet the dullest soul  
Must see that man can all brute beasts controul.  
Whence to clear reason it might seem less odd  
That God had formed man to them a god.]

Philo, in his *Legation*, speaking of the Egyptians, says, "They took to themselves as gods, dogs, and wolves, and lions, and crocodiles, and many other creatures besides, aquatic, terrestrial, and birds."

Euripides in his *Æolus* has the following:

Βραχὺ τοι σθένος ἀνθρώπου  
 Ἀλλὰ ποικιλίαις γραπίδων  
 Δαμάσσει φῦλα πόντου,  
 Χθονίων, τ' αἰρίων τε παιδιύματα.

Though human strength be small, by various ways  
 Man tames all things, in earth, in air, in seas.

Antiphon says,

Τίχρη κρατέμιν ὧν φύσει κρατέμεθα.

Whom nature stronger made, by art we tame.

From this thought, what we find in the twenty sixth verse of the first chapter of Genesis, and in the eighth Psalm, from the twenty sixth verse to the end, may be pretty well explained.

Origen says, " You may see how great a gift is given us in our understanding, and how much it excels all the natural armour of wild beasts. We who are much weaker in our bodies than these animals, and smaller exceedingly in our size, yet have the dominion over them, by our intellectual faculties, and can hunt down those vast elephants, and tame all such creatures to our service, as can be proper for it. As to those which have no aptitude to do us service, or appear to us to be incapable of doing any good from being tamed, we know how to secure them so from doing us any mischief, that we keep them shut up, when we have a mind to have them. And if we would  
 make

make use of their carcases for food, we kill them as easily as those which are not wild.

It is clear therefore that the Creator made all things subservient to the uses of a rational animal, who is allied to himself by his intellect."

Claudius Neapolitanus, in Porphyry's first book against eating animal food, speaks thus of man: "Who governs all irrational creatures, as God doth men." Grotius.

### SECTION VIII.

Ver. 148. The wisest reckon'd many counterfeit.]

They were not supported by the credit of sufficient witnesses. Livy, in the beginning of his history, says, "I have no design either to affirm, or refute such things as were rather embellished with poetical fables, than delivered from uncorrupted monuments of actions, before the building, or any intention of building the city. Such a licence is allowed to antiquity, as may make the originals of cities appear more august, by mixing human actions and divine together." Grotius.

Ver. 151. Some were admir'd as most marv'ulous things  
Merely from ignorance of nature's springs.]

By the knowledge of occult qualities, and juggling arts Simon Magus, and Apollonius Tyanæus, are said to have grown great. Tatian says, "There are disorders and discords in the matter which we are composed of.

288. ANNOTATIONS.

The Demons ascribe the causes of these things to themselves, when they happen." Orotius.

Ver. 165. These beings did their votaries allure,  
And objects of their lusts frequent procure,  
Reluctant often, and against their will.]

See the Pharmaceutria of Theocritus and Virgil. Even the gods were believed to be in subjection to the power of charms and certain words of incantation. See the oracle of Hecate in Porphyry :

ἤλθοις ἰσαλὼν τῇ· πολλοφράδοισι· ὡχῆ  
ἢ· διστὶς φύνις· ἔδρι· θιά· ὑπερημεύουσι.

I come by thy deep incantations brought,  
Such as the gods to mortal men have taught.

Again :

τίμα μ' αἶ· διστὶς· ἀπ' αἰδίστο· ὅδε· χαρίζου  
ἐνὸς· ἀνέμοιο· ἡμέτερον· μὴ· δεισὶ· ἰσίδωσας· ἀνάγκη·

Why brought you me from th' ever glorious sky?  
By cogent charms you force me to comply,  
The goddess Hecate ———

And the oracle of Apollo from the same author,

κλῦθι'· μὴ· ἔκ· ἰσίδωστο· ἱππὶ· μ'· ἰσίδωσας· ἀνάγκη·

Hear me reluctant, since I am compell'd.

These are the rites of their secret arts, by which they address I know not what powers, saith Arnobius, putting them



them under a necessity of obeying them by their incantations, as if by them they had made them their servants, as Clement explains it.

There is a form of their threatenings in Jamblicus, book the fourth, chapters the fifth, sixth, and seventh, about the mysteries of the Egyptians. Lucan has one in the words of the younger Pompey. You have other forms of threats in Lucan, where he speaks of Erichthon; and in Papinius where he speaks of Tiresias. Grotius.

Ver. 179. That he might more respectable become  
To whom he destin'd th' empire of great Rome.]

Tacitus, book the fourth of his history, says, "Many miracles were done, by which the favour of heaven, and a certain inclination of the gods, towards Vespasian, were shewn." He had said before in his history, book the first, "We believed that, by a secret law of fate, and by potents, and oracles, the empire was destined to Vespasian, and his children."

Suetonius introduceth the same miracles, thus: "A certain authority, and majesty were wanting in him, as being an unthought of and new prince; and this also was added." Josephus says of the same Vespasian, book the third, chapter the twenty seventh of the Jewish war; "God led him up to the empire, and foreshewed him scepters by other signs." Grotius.

## SECTION IX.

Ver. 189. These oracles had such ambiguous terms,  
That, good or bad events, their sense confirms.]

See places of Oenomaus concerning this in Eusebius. Phœbus was called by the Greeks *Λοξίας*, indirect or ambiguous. Tully, in his second book of divination, says, the oracles of Apollo may be taken many ways, and are obscure. "However the things had happened, he says, the oracle had been true." Grotius.

Ver. 197. Experienc'd physicians can foretel  
Coming diseases. Practis'd statesmen well  
Can guess the consequence of some designs.]

Chalcidius on the *Timæus*, observes that "Men are forewarned either by the flight of birds, or by entrails, or by oracles, some propitious dæmon foretelling them, who knows every thing that is to befall them to the end of their lives, just as a physician, according to the rules of his art, can foretel either death, or health."

Very shrewd guesses have been made by statesmen long skilled in civil affairs. The writer of the life of Atticus says, "A plain proof of this, besides those books in which Cicero expressly speaks of it, and which are already published, is sixteen volumes of letters sent by him to Atticus, from the time of his consulship to his last days, which whoever reads, will not much want the history

history of those times. All things are so perfectly described, the views of the great men, the faults of the generals, the changes in the commonwealth, that there is nothing which doth not appear in them. One might think his prudence a sort of divination. For Cicero did not only foretel the things which happened while he lived, but even the things which have come to pass since his death, like a true prophet."

Cicero says of himself in the sixth epistle of the sixth book. "In that war nothing unfortunate happened which I did not foretel. Wherefore I, as a public augur, like other augurs, having established the authority of my augury, and divination, with you, by my former predictions, must deserve credit. I do not preface to you from the flight of fowls, nor from the unlucky note of an ominous bird, as our discipline is; nor from the rebounding of corn from the chickens, nor from dreams, but have other signs to observe." Thus Solon prophesied that the greatest evils should come to Athens from Munychia. Thales, that in a street then despised, there should be a forum of the Milesians. See Plutarch on Solon. Grotius,

## SECTION XI.

Ver. 249. Then right and wrong would in confusion lie  
And good and ill sink in necessity.]

Justin, in his second Apologetic, observes, that "if mankind has not freedom of choice, and thereby power  
to

to avoid such things as are base, and to embrace such as are virtuous and honest, it is indifferent what we do; we are innocent, and can have no kind of action imputed to us." See also what follows there. Tatian says, "It is from our freedom of will and choice, that a bad man is justly punished, since his wickedness is from himself, and a good one is rewarded; his care not to transgress the divine laws being of his own free choice also."

To place our actions to the account of necessity is effectually to make the perfect Good, the Author of all ill. But Plato says justly, "The cause is in the choice, God is not the cause." Grotius.

## SECTION XII.

Ver. 271. — Religion is not plac'd in rites,  
But purity of heart and soul excites.]

Thus Menander,

Ὡς δὲ θεὸς διὰ τίνας θεούς.

Μὴ λαμπρὸς ἐν ταῖς χαλμαῖς ὡς τῇ καρδίᾳ.

To God, with honesty, to your last day,  
Rather than splendid robes, atone, and pray.

Cicero, in his second book on the nature of the gods, says, "But that worship of the gods is best, the most pure, the most holy, and the most replete with piety, when we adore them with uprightness, integrity, and sincerity of mind, and words." The same says, in his second

cond book of laws, "The law commands us to approach the Gods with sincerity, that is, with the mind, in which consists the whole."

Perſius in his ſecond ſatyre has the following verſes :

Quin demus id ſuperis, de magna quod dare lance  
Non poſſit magni Meſſala lippa propago,  
Compoſitum juſ, ſaſque animi, ſanctosque recessus  
Mentis, & incoctum generoſo pectus honeſto :  
Hoc cedo, ut admoveam templis, & farre litabo.

Give we the gods what all the blinking race  
Of great Meſſala can't on altars place  
From their great ſtores. — A juſt and upright mind,  
A ſoul, in whoſe moſt cloſe reſeſs we find  
Virtue ſincere. — A breaſt with gen'rous glow  
Of innate honour warm. — Such gifts we owe.

Theſe verſes ſeem to have an eye to the Pythian oracle, which is in the ſecond book of Porphyry againſt eating animal food, where any thing offered by a pious man, is preferred to whole hecatombs by another.

In the ſame book, Porphyry has theſe words on the ſame argument, "At this time they do not think him worthy to offer ſacrifice, who doth not come dreſſed in white, and clean clothes. But there are ſome, neat enough in their garments, and clean as to their bodies, who have not their ſouls pure from wickedneſs, when they go to offer, and think that ſignifies nothing: as though God was not beſt pleaſed with what is moſt god-like in us,

the

the being in a habit of purity, which brings us to the nearest resemblance of him. In the temple at Epidaurus therefore there is this inscription :

Ἄγρον δὴ ναοῖο θυάδε· ἔνδορ ἰόντα

Εμφάμεν. —————

With purity this sacred place approach.

This we command. —————

And the purity of heart consists in holy thoughts." A little after, "To the supreme God, as the wise man said, of sensible and material things, none ought to be offered or consecrated. For there is nothing which partakes of matter, but what is impure before him who is immaterial. Therefore a thought, expressed in words, is not agreeable to him, nor the internal thoughts when divided by the passions of the soul." Again: "In those temples which men have consecrated to the gods it is required, that the very shoe strings be clean, and the shoes without spot; ought we not then to keep our inward clothes, the body, pure, and to live most chastely in the temple of our Father?"

Nor may I omit this from the same book: "Being persuaded therefore that the gods have no need of such things, but regard the morals of those who approach them, and receive as the greatest sacrifice a right notion both of them, and things, how can such a person but be temperate, and holy, and just?" In these three last words,

are



are included those three remarkable virtues of St. Paul to Titus: Live soberly, righteously, and godly.

Charondas in his preface to his book of laws: "Have the mind clean from all wickedness, considering that the gods have no delight in the sacrifices and expences of wicked men, but in the just and good works of the good."

Seneca, as quoted by Lactantius in his Institutions, book the sixth, chapter the twenty fifth, says, "Would you think God great, and placable, and to be revered for his mild majesty, friendly to us, and always most near? You must not worship him with immolations, and much blood, but with a pure mind, and an honest intention. High temples of stone are not to be built for him. He must be consecrated in every one's own breast."

You have the same sense in Dion of Prusa, oration the third. Thucydides, in his first book, says, "A festival is nothing more than doing one's duty. Diogenes, Doth not a good man keep every day as a holiday?" Grotius.

Ver. 273. He's an adulterer who has the will.]

*Quæ quia non licuit, non facit, illa facit.*

*Ut jam servaris bene corpus, adultera mens est,*

*Omnibus exclusis, intus adulter erit. Ovid.*

Who 'cause she cannot, doth not, doth the sin,  
For watch her as you will, her mind within  
Is still unchaste. All fast, and all apart,  
She will admit the object of her heart.

Seneca

Seneca, the father, says, "She is unchaste who, without committing the act, desires to do it." In another place, "She is deservedly reckoned in the number of sinners who keeps her chastity for fear, and not for the sake of virtue." Grotius.

Ver. 274. Do not revenge, nor render ill for ill.]

See Plato's Criton, and Maximus Tyrius in his second Dissertation. The following are the words of Menander;

Οἷτος κατ' ἑστὸς ἐστὶ, ἀνὴρ δὲ Γοργίας.

Ος τις ἀδικοῦμαι ὡς οὗτος' ἵκιστα αὖ βλάπτει.

Q Gorgias he's the best of men who knows

Wrongs best to bear.

Ariston Spartan to one who said, it was like a king to do well to friends, and ill to enemies, replied, nay, but to do well to friends, and to make friends of enemies.

Dion, the deliverer of Sicily, says, in Plutarch, "The true demonstration of a philosophic temper consists in this, not in a man's being kind to his friends, but in relenting and being merciful towards those who have offended him." Grotius.

Ver. 275. One man should be the husband of one wife.

Euripides in his Andromache, says,

— ἕδ' ἢ γὰρ καλὸν

ἄνδρ' ἑνὶ γυναικοῦ ἄνδρ' ἑνὶ ἡμέας ἔχειν.

Ἄλλ'

Αλλ' εἰς μίαν βλέποησις εὐναίαν κύπριν  
Στέργυσιν, ὅς τις μὴ κακῶς οἰκεῖν θέλῃ.

It is not good that one man hold the rein  
Over two wives.— They who desire to gain  
A happy love, and wish a quiet life,  
With one must be content, must only have one wife.

In the chorus of the same tragedy there is more to this purpose. Grotius.

Ver. 276. The matrimonial bond stands good for life.]

It was held so by the ancient Romans, till the five hundred and twentieth year of the city, as Valerius Maximus attests. Anaxandrides has this:

Ὁ γὰρ διαυλὸς ἐστὶν αἰσχύνῃ ἔχων.

A rambling life hath shame. Grotius.

Ver. 277. It is a duty to do good to all.]

In the Self-tormentor of Terence, a person says,

Homo sum: humani nihil a me alienum puto.

I am a man, and think no office of humanity unbecoming me.

Florentine, the lawyer, says, "Nature has made a relation between man and man." The same way looks the proverb: "Man is a god to man." Cicero in his first

T

book

book of Offices, says, "There is a fellowship of men between themselves, and of all with all." Grotius.

Ver. 278. Chiefly to those whose needs for succour call.]

Horace says, in the second satyr of his second book,

Cur eget indignus quisquam te divite?

Why wants a worthy man while you are rich?

Mimus:

Bona comparat præsidia misericordia.

Mercy procures strong helps. Grotius.

Ver. 279. Swearing as much as possible refrain.]

Pythagoras says, we must not swear by the gods, but live so as to deserve credit. Which words Hierocles explains at large in the golden verses. Marcus Antoninus, book the third, in his description of a good man, says, "Who hath no need to take an oath." Sophocles in Oedipus Coloneus:

Ὅς τοι σ' ὑφ' ὅρκου γ' ὡς κακὸν πισύσεται.

I will not make you swear like a bad man.

Clinias, the Pythagorean, chose rather to lose a cause wherein three talents were depending, than to affirm a truth upon oath. Basil tells us this in his book on reading Greek authors. Grotius.

# ANNOTATIONS. 291

Ver. 286. With food and clothes well satisfied remain.]

Euripides says,

Επί τι δὲ βροτῶν πλεονέκτημα μένον,  
Δήμιχρ' ἀκλῆς, πώματός θ' ὑδρεχόου  
Ἀπὲρ πάρεστι καὶ πεφυχ' ἡμᾶς τρέφει;

What man need wish for any other thing  
Than what's at hand — Bread and the limpid spring,  
Made for our sustenance?

Lucan:

Satis est populis fluviusque ceresque.

Rivers and Ceres are enough for man.

Aristides: "I think clothes, and harbour, and food,  
all we need." Grotius.

Ver. 295. Plato as tho' inspir'd, &c.]

The Greek of Plato is to this purpose: "He shall be scourged, tormented upon the rack, bound, have his eyes burnt out, and after suffering every evil, be fastened to a cross." From this place Cicero took the following, transferring it to his third book concerning a commonwealth. "That good man will be tortured, dragged about, and lastly have his hands cut off, his eyes torn out, be condemned, bound, and burnt."

Lactantius, in the sixth book of his Institutions, chapter the seventeenth, hath saved us this place of Seneca: "This is that good man, who whether he must endure

tortures all over, whether he must swallow fire, or have his hands stretched upon a cross, doth not consider how much he suffers, but how well."

Euripides presents such a person to us thus:

Πίμπρα, κάταιθε σάρκας, ἰμπλήσθητί μου  
 Πίνων κελαινὸν αἷμα· πρόσθε γὰρ κάτω  
 Γῆς ἴσιν ἄερα, γῆ τ' ἄνισ' αἰθέρα,  
 Πρὶν εἰς' ἐμὲ σοι θῶπ' ἀπανῆσαι λόγον.

Burn, in the flames consume my flesh, and gorge  
 With my red gore. — But sooner shall the stars  
 Go under earth, the earth surmount the heavens,  
 Than any word of mine shall soothe thine ear.

Such a one that saying of Æschylus, mentioned by Plato, truly suits:

Οὐ γὰρ δοκιῶν ἄριστος, ἀλλ' εἶναι θέλει  
 Βαθεῖαν ἄλοκα διὰ φρενὸς καρπέμενος,  
 Ἀφ' ἧς τὰ κινδύα βλαστάνει βελύματα.

Not to be thought the best, but so to be,  
 Having the plants of virtue in his heart  
 Deep rooted, whence the glorious fruits spring up.

Grotius.



---

ANNOTATIONS  
TO THE  
FIFTH BOOK.

---

SECTION III.

**V**ER. 44. The tenor of their doctrine may evince  
Both mortal foes to magic, and hell's prince.]

They both forbid such arts, as hateful to God, - If any magical art had existed, by which those miracles could have been performed, which Christ had wrought, as some infatuated by malice have been silly enough to affirm, the emperors Tiberius, Nero, and others who spared no expences in enquiring into these things, would, without doubt, have got possession of it.

About Tiberius, in respect to his attachment to magic, see Tacitus's *Annals*, the sixth book, and Suetonius in the sixty third, and sixty ninth chapters of that emperor's life.

Pliny, book the thirtieth, chapter the second, writing on the history of magic, and speaking of Nero, says, "His passion for the lyre, and tragic song was not greater than for magic." After this he adds, "No man ever encouraged any art at greater expences. For this neither riches, nor capacity, nor a propensity to learn it were wanting." Soon after he tells us, he was initiated into the magical suppers of king Tiridates. Grotius.

## SECTION VI.

Ver. 117. These laws were given to the multitude.]

Origen against Celsus, book the third: "A certain legislator being asked, whether he had made the best laws for his people? replied, not absolutely the best, but the most perfect that could be."

Porphry, book the first, of not eating animals, says this of legislators. "But if they frame their laws regarding the middle state of life, which is called natural, and the things which most men desire, by whom these outward things are considered as good or evil, in what respect doth any one who superinduceth any thing better to the law, injure life?" Grotius.

The

The lawgiver, quoted by Origen, probably meant the best laws his people could bear.

SECTION VII.

Ver. 138. God to all people moral laws imparts.]

These laws therefore cannot possibly be intended as obligatory to all people, because many of them are limited, and have no moral view at all, and the following, for instance, those about first fruits, tithes, the meeting of the people at the festivals, &c. have regard to one place alone, viz. Judea, in which all nations certainly could not meet together. See Exodus the twenty third, and the nineteenth verse, and many more places in the same book, and in Deuteronomy. The most ancient custom has also interpreted the laws of sacrifices after the same manner.

The Thalmud, title de Synedrio, and title Chagiga, shews, that the law of Moses was only given to the Hebrews, and not to strangers.

Several laws of all countries are accommodated to certain times, as of war, peace, or dearth of provisions. L. Valerius, in the thirty fourth book of Livy, says, "I see the laws which certain times require are liable to be abrogated, and that they are changed with the times themselves. War generally repeals the laws which were made in the time of peace, and peace those which were made in time of war." Grotius.

## SECTION VIII.

Ver. 154. God many rites indulg'd t' a people prone  
After their neighbours gods and sins to run.]

In respect to sacrifices, many Hebrews think they were devised at first from human invention. Chrysostome too seems to have been of the same opinion. In his twelfth about statues, speaking of Abel, he says, "Without any body to teach him, without having heard of any law concerning first fruits, he made that offering, being instructed from within by his own conscience."

In the works of Justin also, there is what follows in the answer to the eighty third question to the orthodox: "None of those who sacrificed cattle to God before the law, had any divine command to do so, though it is clear that God accepted those sacrifices, and shewed by that, that he was well pleased with the person who offered them."

As to the Jews, it is very evident from the scriptural, and all other accounts of them, that they were very fond of a number of rites. Hence the reason of God's enjoining them a great many clearly appears, left by the memory of what they had seen in Egypt, they should return to those idolatrous rites, and the worship of false gods. Maimonides, a Jew, gives this very reason for the law concerning sacrifices.

Tertullian against Marcion, book the second, says, "Nobody ought to blame the incumbrances, and the  
work,

work, and the busy exactness of offerings, as though God, properly wanted them himself, who so directly exclaims — To what purpose is the multitude of your sacrifices to me? And who has required this at your hands? — But let all men be sensible of that care of God, who chose to bind a people prone to idolatry, and transgression, to his religion, by such offices as those, in which the superstition of that age was engaged, that he might call them from it, by commanding these things to be done for him, as though he desired them, lest they should be guilty of the sin of making images.” Grotius.

# SECTION IX.

Ver. 230. After the flood God gave free leave to eat,  
Without distinction, any kind of meat.]

The mention of clean and unclean beasts, in the history of the flood seems to make against this. But that was either said by a prolepsis, or anticipation to such as the law was known to, or else the unclean ought to be taken for such creatures as mankind naturally abhors to eat, and which Tacitus, in his sixth book of history, calls profane. Except you had rather take those for clean which are fed with grass, and those for unclean which are fed with the flesh of other animals. Grotius.

Ver.

Ver. 236. Perhaps the creatures interdicted might  
In Egypt be ador'd. — Of some strange rite  
Perhaps be objects. —————

Origen, in his fourth book against Celsus, says, "Some demons are wicked, and, as I may say, Titantically and gigantically so, having behaved impiously towards the Deity, and the angels in heaven. Since their fall, they are roving about the earth, and make connections with the most gross and impure bodies. Having some prospect into futurity, as being divested of terrene bodies, and being much experienced in such things, and desiring to draw mankind off from the true God, they enter into the bodies of the most rapacious, and fierce animals, and into others more crafty, inciting them to what they please: Or they move the fancies of those creatures to such flights and motions, that men who are taken with divinations from irrational creatures, do not seek after God, who comprehends all things, nor enquire after true godliness, but grovel upon the earth, in their thoughts, about birds, and dragons, and foxes, and wolves. For it is observed by those who are most skilled in these matters, that the most remarkable prognostications are from such animals, the devils not being able to do so much with the gentler creatures, as they can with the other, in whose natures, real mischief seems to predominate. Wherefore I have often wondered at this, in Moses, and thought it more to be admired than any thing else in him, that he so well understood the difference in the natures of animals; whether



ther he were taught by God, to know this of them, and the demons allied to each of them, or he himself advanced thus far in the knowledge of this science, by his own application to it, and pronounced all those creatures impure, which were accounted augural by the Egyptians, and other people, and all the rest pure."

Theodoret has the like sentiments, book the seventh, against the Greeks. What Manetho said is not very different. "He gave many other laws, chiefly opposite to the rites and customs of the Egyptians." Add what Tacitus says of the Jews: "All things are profane with them which are sacred with us." Afterwards he says, "Killing a ram as it were in contempt of Ammon, and sacrificing an ox, the Apis whom the Egyptians worshipped." Grotius.

Ver. 238.

—— Or as some surmise

Might be the emblems of some kinds of vice ]

Barnabas, in his epistle, "When Moses said, do not eat a swine, nor an eagle, nor an ospray, nor a raven, nor any fishes without scales, he had three things to inculcate. This he shews plainly in Deuteronomy. And they shall establish my judgments before the people. This therefore, properly, is no precept of God, not to eat of this, or that. But Moses spoke in a spiritual sense..

As to swine, he means this. Be not connected with such men, as are like swine, who when they are full of good keeping, forget their master, but when they are hungry

hungry remember him. A pig, whilst he is eating doth not regard his keeper, but, when he is hungry, whines, and when he has got his belly full, lies still.

Again: You shall not eat an eagle, says he, nor an osprey, nor a kite, nor a crow or raven. He means you shall not associate with such men as do not know how to get a living by their own labour, but unlawfully plunder from other men, and watch opportunities to deceive them, whilst they seem to walk in sincerity. Thus these lazy mischievous birds sit watching how they may devour the flesh of other creatures, having a malignant propensity to destroy them.

You shall not eat, says he, the lamprey, the pourcontrel, nor the cuttle. You shall not, he means, make yourself like such men, by keeping company with them, as are wicked to the last, and reserved for death, as the fishes here condemned, alone, live always at the bottom, not swimming as the others do, but living in the mud.

Neither shall you eat a rabbit, says he, Why? He means, be not a corrupter of youth, or like such as are so. For the rabbit and hare every year increaseth his vents, having as many as he is years old.

Neither shalt thou eat the hyæna. Why? He means, be not an adulterer, or seducer of women, or like such. Because this animal every year changeth his sex, and is sometimes a male, and sometimes a female. A weasel he justly hated, and means, be not like those who commit impurities with their mouths, nor be acquainted with such, for the weasel conceives in her mouth.

About

About meats therefore Moses pronounced three things spiritually, but they, through their sensuality, understood them as spoken only of the meats. But David apprehends the meaning of them, and says thus: Blessed is the man who hath not walked in the counsel of the ungodly, as those fishes go in darkness, at the bottom. And hath not stood in the way of sinners, like those who whilst they seem to fear God, commit swinish sins. And hath not sat in the seat of the scornful, as the birds that sit for rapine, and prey. Thus you have the meaning perfectly and scientifically.

But Moses said, eat of every animal which is cloven footed, and chews the cud. Why? Such a creature takes his food, knows his feeder, is satisfied, and seems to rejoice. He said well, having regard to the commandment. What then doth it say? Be conversant with such as fear the law, with such as meditate, in their hearts, upon the commandments which they have heard: With those who speak of the laws of the Lord, and keep them: With those who know that meditation is a work of joy: With those who ruminate upon the word of the Lord.

But what doth that cloven footed signify? To live righteously in this world, and expect a holy eternity. See the beauty of the laws of Moses!" Grotius.

Naturalists will overlook the errors of Barnabas, in this fine exposition, in respect to the age he lived in.

Ver.

Ver. 244. The Hebrew doctors evidently show  
No diff'rence will subsist, whether a sow  
Or ox is eaten, in Messiah's days.]

The Thalmud, in title Nida, says, that the law should not last longer than till the time of Messiah. It is to be noted also, that some masters of the Jews, amongst whom is Bachai, think that the laws about forbidden meats were peculiar to the land of Palestine, and that nobody out of those bounds, is obliged by them. They say also, that the signification of many of the names of animals is either not known to the Jews now, or controverted amongst them; which it ought not to be believed that God would have suffered if the obligatory force of the law had continued to this day." Grotius.

#### SECTION XIV.

Ver. 304. Daniel foretold, &c.]

Josephus, at the end of his tenth book, says of Daniel, "The Spirit of God was with him." And then, "He had most wonderful success in all things he said or did, as being one of the greatest of prophets. He was held, all his life in honour, and renown, both with kings and people. Even after his death, he obtains an everlasting fame. The books which he wrote, and left, are still read by us, and from them we believe that he conversed with God." Grotius.

Ver.

Ver. 312. Over all nations, by the pow'r divine,  
After th' extinction of Seleucus' line,  
And Ptolemy's, which Cleopatra ends,  
The prophet a dominion firm portends.]

R. Ben Gerson related, that the stone by the stroke of which the image which represented empires, in Daniel, was to be broken, was the Messiah. R. Solomon, R. Abenefdra, and R. Saadia, teach us, that the kingdom which was to consume all others, was that of the Messiah. R. Levi Ben Gerson and Saadia say, the Son of Man, in Daniel, is the Messiah. On the prophecy concerning Seleucus, and Ptolemy Lagus, see the notes on the first book, page two hundred and seventeen. Grotius.

Ver. 317. That the Jews' capital should be o'erthrown  
Soon after Christ. ———

Josephus, book the tenth, chapter the twelfth, says, "Daniel wrote of the Roman empire, and that our nation should be laid waste by the Romans. All these things he had from the information of God himself; in-somuch that they who read them, and see how they came to pass, admire the honour done to Daniel, by God."

Jacchiades also teaches us, that the seventy weeks of years ended in the destruction of the second temple, in a note upon Daniel the ninth, verse the twenty fourth. Grotius.

## SECTION XV.

Ver. 322. Daniel says expressly, for their crimes,  
Soon after Christ, should come those evil times.]

Josephus, towards the end of his tenth book, says well of Daniel: "He did not only prophecy to his life's end, like other prophets, but also determined the precise time in which his predictions should be fulfilled. Grotius.

## SECTION XVI.

Ver. 350. Attempting a new temple, balls of fire  
Burst from the earth, and baffled your desire.]

This is related by Ammianus Marcellinus, who was not a Christian, in his twenty third book.

Chrysostome, in his second against the Jews, says, "Fire immediately issuing from the foundations, burnt many men, nay, even the stones of that place." The whole piece deserves to be read. The same writer hath the like in his fourth homily upon Matthew, and in his sermon on the divinity of Christ. Grotius.

See the very learned and ingenious bishop of Gloucester's Julian.

Ver. 369. ——— Some guilt must draw  
God's wrath upon you. ———]

If



If we may believe the Jews themselves, they deserve exceedingly well of God, in rejecting a false Messiah, whom so great a part of mankind has received. Grotius.

SECTION XIX.

Ver. 476. Shall see his seed ———]

Alseck says, that by the word Seed which the Hebrew means, Disciples are signified, in this place. The Hebrews interpret the seed of the serpent to be the Canaanites. Some take the expression, in Isaiah the eighth, and the eighteenth verse; "Behold, I and the children whom the Lord hath given me," much the same way. This the Jerusalem Thalmud notes, title de Synedrio. Grotius,

SECTION XX.

Ver. 511. All which he thinks far below their deserts.]

Josephus says, that never any city endured such miseries, and that no age was ever more abundant in all kinds of wickedness. That more mischief was done by the Jews to each other, than by the Romans to them, who were come to punish them for their crimes, Grotius.

---

---

# ANNOTATIONS

TO THE

SIXTH BOOK.

---

## SECTION I.

VER. 3. ——— That zeal sincere.]

Ammianus Marcellinus, towards the end of his twenty first book, says of the emperor Constantius : " He was moreover ready to take away what he had granted, confounding the absolutely perfect, and plain Christian Religion with anile superstitions, in the examining which more perplexedly, than reconciling wisely, he excited many

many diffensions, which he cherished by wrangling disputes carried too far, so that with troops of prelates, who were the public post horses, who ran up and down through what they call Synods, he cut the nerves of the machine, whilst he endeavoured to draw every rite at his own arbitrary will and pleasure. Grotius.

Ver. 16 Bishops with deadly feuds fought th' highest  
sees.]

Ammianus, book the twenty seventh, says, " The bloody seditions of a disagreeing people which excited this business, affrighted also Juventius the treasurer of the palace. Damasus and Ursicinus being excessively ambitious, and eager to take the episcopal chair, most sharply engaged with divided aims and interests, and proceeded even to wounds and death, by their abettors. These things Juventius being neither able to correct, nor mitigate, but being compelled by a great multitude, retreated into the suburbs. Damasus got the better in the contest, the party which favoured him pressing forward. It is affirmed, that in the court of Sicininus, where there is a place for the assemblies of Christians, there were found an hundred and thirty seven, who were slain in one day. The people having been long enraged, were not without difficulty appeased. I do not deny, considering the splendour of the city, that those who covet this honour, ought to contend with all earnestness to obtain their desire, since when they have got it, they are so sure to be enriched by

the presents of ladies, to make their processions in their carriages, (*circumspecte vestiti*) exactly and nicely dressed, and to be most sumptuously entertained, insomuch that their feasts will exceed the royal tables. They might indeed have been really happy, if by considering the greatness of the city to which they expose their vices, they would live in imitation of some provincial prelates, whom their abstinence in eating and drinking, their plainness of dress, and their humble looks always recommend to the Deity, and his true worshippers, as men of real piety and modesty."

Afterwards he says, "Prætextatus governing the city with great care, by his many acts of probity and integrity, for which he was famous from his youth, obtained what rarely happens, that whilst he was feared, he did not lose the love of the citizens, which is usually not well founded towards judges who are feared. The tumult the Christians had raised being appeased by his authority, and his just and true decisions, and Urficinus being forced away, tranquility most agreeably arose from the unanimity of the Roman citizens, and grew up together with the glory of the illustrious governor, who orderly arranged and regulated many profitable things."

This is the Prætextatus, of whom Jerome tells a story, that well deserves a place here, to Pammachius against the errors of John of Jerusalem. "Prætextatus, who died when designed consul, used jestingly to say to Damasus the blessed pope, Make me bishop of Rome, and I will immediately be a Christian.." See also what the

same Ammianus hath in his fifteenth book. The African council doth not admonish Cœlestine, the bishop of Rome, without reason. "Let us not seem to bring the empty arrogance of the age into the church of Christ, which holds forth the light of simplicity, and the day of humility to such as desire to see God." Grotius.

Ver. 21. Like Babel's builders whilst they aim to reach  
Impossibles, and things too high to teach.]

See Genesis the eleventh. Mahomet often upbraids the Christians with their controversies, and especially in Azoara the twenty sixth, and thirty second. Grotius.

Ver. 24. Whilst jarring notions to and fro are tost.]

See what we have already quoted from Ammianus. The same in his twenty second book, in his history of Julian, says, "And to strengthen the effect of his regulations, he admonished the divided Christian prelates, with the jarring people who were introduced into the palace, that laying aside discords, every man, without hindrance, and without fear, would attend to his religion. This he proceeded in resolutely, that as licentiousness had increased the dissensions, he might not afterwards fear the people, now unanimous, having found that no beasts were so hostile to men, as many of the Christians were to one another."

Procopius, who must be heard with moderation, both

here and elsewhere, says, "Ambassadors came from Byzantium to the bishop of Rome, Hypatius bishop of Ephesus, and Demetrius bishop of the Macedonian Philippi, about an opinion which was controverted among the Christians. But though I know the dispute, I am very unwilling to mention it. For I take it to be a madness to search into the nature of God. I may therefore, without danger, be silent as to those matters, and safely let alone the things which they esteem as venerable. For I have nothing else to say of God, but that he is altogether good, and that all things are in his power. Let him who knows more say it, whether he be priest or layman."

Gregoras, book the seventh, commends the saying of Lysis the Pythagorean: "Philosophizing among the common people began the contempt of divine things." The same person, in his tenth book, much dissuades from such disputes, and speaking of the Latins of his own time, says, "I despise and blame the Italians for falling so superciliously on theology." Soon after he says, "It is so common with them that even the mechanics hold forth upon the mysteries of divinity. They are all as fond of strutting syllogistically in those arguments, as cattle are of their pastures. Both they who doubt what to believe aright, and they who neither know what they believe, nor what they say they believe, fill all the markets, and publick walks, and theatres with divinity, and are not ashamed to make the sun a witness of their impudence." Grotius.



Ver. 30. That few were Christians more than in the name.]

Salvian, in his third book of the government of God, says, "Except a very few, who shun wickedness, what else is the whole society of Christians, but a sink of vices?" Grotius.

Ver. 37. God suffer'd Mahomet his seeds to strew.]

See the life of Mahomet, written in English by Dr. Humphrey Prideaux, once dean of Norwich, and published at London 1697, which is well worth reading. But above all, his life written in Arabic by Abul Feda, and published by the very learned Mr. Gagnier, of Oxford, with excellent notes. Le Clerc.

## SECTION II.

Ver. 59. ——— But will not our God take care  
That all his servants shall his knowledge share?

The answer to the Orthodox, in Justin, question the fourth, contains the following words: "It is impossible for him who seeks the truth with his whole heart, and might, not to find it, for the Lord witnesseth, saying, — Every one that asketh receiveth, and he that seeketh findeth, and to him that knocketh, it shall be opened."

Origen, in his eighth book against Celsus, says, "He ought to consider that the common Creator and Father

of all, who sees all things, and hears all things, doth justice to the pious desires of every one, who seeks him, and leads a religious life, and gives to such the reward of his protection." Grotius.

### SECTION III.

Ver. 71. ——— The Coran dares record  
Many things counter to the scripture word.]

As, that the temple of Mecha was built by Abraham, Azoara the second. Other things about Abraham, Azoara the thirty first. The histories of Saul and Gideon confounded, Azoara the third. In the history of Exodus many things, Azoara the seventeenth, thirtieth, and thirty eighth. In the history of Joseph many, Azoara the twenty second. Of birds dissected by Abraham, and called to life again, Azoara the fourth. Of Mary brought up with Zechariah, Azoara the fifth. Of birds made of clay, by Jesus, in the same place, and Azoara the thirteenth. Grotius.

### SECTION VI.

Ver. 123. The first Mahometans were robbers, rude,  
With no one trait of civil sense endu'd.]

Grotius says, that the very word Saracens, signifies Plunderers, and refers the reader to Scaliger's third book  
of

of the Emendation of Times, and the chapter of the period of the Arabians. Le Clerc observes, that they were really robbers who first followed Mahomet, but that the Arabian word to which Scaliger refers, signifies to steal privately, not to rob. It is not probable that they would have assumed an infamous name to themselves, not to say that this name was older than Mahomet, since it is found in Ptolemy, and Philostorgius. I would therefore rather follow their opinion, says he, who derive the name of Saracens from the word שרק, Schark, which means the East, whence comes שרק ין, Scharkiin, Saracens or People of the East, as the Arabians are also called in scripture, on which see Edward Pocock's Specimen of the Arabian History, near the beginning.

SECTION VII.

Ver. 141. Boast not too much, proud Turks! both  
land and sea  
Oft have beheld your slaughter and dismay.]

The Turks have met with several great defeats since the time of Grotius. They have been driven, with very great slaughter from their possessions in Austria, Hungary, Transylvania, and other places, some of which indeed they have recovered again, but the Turkish empire has seemed to be upon the decline for near a century.

## SECTION X.

Ver. 183. But oh the monstrous vile absurdities  
In Turkish books! The low ridic'lous lies!

Such as that of Alexander the Great, who came to a fountain, where the sun stood still: Azoara the twenty eighth. That of Solomon, Azoara the thirty seventh. The story about the beautiful woman, is to be found in the book of the doctrine of Mahomet, taken from the book of Enarrations. See also the second oration of Catacuzenus against Mahomet, chapter the fifteenth. The stories about the mouse in Noah's ark, the cat, death turned to a ram, and of evacuating by sweat are all to be found in the before mentioned book of the doctrine of Mahomet.

About the number of women to be enjoyed after death, see the Alcoran, Azoara the fourth, fifth, forty seventh, fifty fourth, sixty fifth, and sixty sixth. Grotius.

## SECTION IX.

Ver. 223. Honest and faithful men the authors were  
Illum'd with light from heaven. ———]

Tertullian, in his Prescription, speaks thus of Heretics: "They are wont to say that the apostles did not know all things, actuated by the same madness with which they again say, changing their minds, that the apostles did

did indeed know all things, but did not deliver all things to men. In both positions they lay Christ open to censure, as having either sent apostles not sufficiently instructed, or not sufficiently honest." See also the very useful reading that follows there. Grotius.

I am afraid that to refer to all the texts of scripture, upon the authority of which Grotius hath founded the matter of his address in his concluding chapter, and to which he hath referred, would be thought tedious here, as well as unnecessary.

But I would not omit what Mr. Le Clerc has observed in his last note to the honour of Grotius. — That most excellent and learned man, says he, was condemned to perpetual imprisonment in the prison of Lipsstadt, and during his confinement wrote so many illustrious works, of the most consummate erudition, correct judgment, and singular acumen, as he could not possibly have done without an incredible firmness and tranquillity of mind, and an unshaken faith in God. For these blessings conferred upon him, which he employed to the benefit of all Christians, they whoever shall read this, and the rest of his works, with a mind studious of truth, will give thanks to God, as I do from my soul. Le Clerc.

Grotius, it seems, was one of the leaders of the Arminian party, which in his time was very obnoxious to the Calvinists in Holland. In the year 1618, Hogenberts, another learned Arminian, and Grotius were condemned

to

to perpetual imprisonment; but Grotius, after some time, escaped in a trunk, which his wife pretended to the soldiers of the castle, was full of Arminian books, which she would send away, that they might not trouble her husband's head. Having thus recovered his liberty, his merit, the prodigious compass of his learning, his judgment and extraordinary abilities, raised him very high in the esteem of the world. He was particularly distinguished by that princess so celebrated for her fine talents, Christina queen of Sweden, and died in his return home from Stockholm, after an embassy to France, in which he had been employed by that court, having suffered shipwreck in his way, in the year 1645. But the memory of Grotius will be sacred and had in honour, by the learned, to all posterity.





